

THE CHRISTIAN MISSION *In the* WORLD OF TODAY

REPORT OF THE ELEVENTH
QUADRENNIAL CONVENTION
OF THE STUDENT VOLUNTEER
::: MOVEMENT FOR FOREIGN :::
MISSIONS, BUFFALO, NEW YORK,
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Editor

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FOREWORD

One of the soundest views with reference to human beings that has come to prominence in the last decade is that they cannot be adequately treated in masses. Leaders of thought or of organization who wish not to utilize mass psychology for their own ends but to set in motion truly educative processes have accordingly come into a profound distrust of a technique once accepted for Conventions; and if they have still chosen to use the Convention as an instrument, they have shifted its psychological center from the platform to other and more delicately adjustable parts of the machine. This was true of the Eleventh Quadrennial Convention of the Student Volunteer Movement. Weight that might once have been accumulated on the platform was deliberately distributed over Round Tables, dramatics, and personal interviews.

The more perfect any such scheme proves to be, the more imperfect must be a Report of it. Its finest values are too intangible to be caught in words. The printed form of a platform address can have nearly the same effect—with a reasonable discount for the loss of personal magnetism—upon a reader as upon a listener. But no printed form of the other elements of the Convention can conserve even one per cent of the value of the original experience. Take the Round Tables, for example. They were built, from their earliest plans, upon a subtle and highly personal ideal. They were intended to be a brief series of university classes of the best and rarest type: blends of the informal lecture, the open forum, the seminar and the fireside conversation. The leader was expected to present not chiefly facts but a "thesis"—an organism of thought growing out of his matured experiences and his deepest personal interests. This organism he was to submit to the questioning, probing, and testing of his group until there should be created that frank intellectual and spiritual interchange which is true coöperative search. In so far as the Round Tables were successful they became thus creative and to the same degree inexpressible in print.

No attempt is being made, therefore, to reproduce the Convention in this volume and no one should read it with that hope. The objective has been, rather, to reduce the book to a readable and not too bulky collection of addresses, reminiscent of the whole Convention and bearing within the same binding succinct reminders of all its elements, but at the same time possessing an independent value as a symposium on the Christian World Mission of today.

Many aspects of great importance can only be mentioned.

The Convention was opened by Mr. E. Fay Campbell of the Yale Christian Association, co-chairman of the Convention with Hermon

S. Ray of the Southern Baptist Theological Seminary, Louisville, Ky. He urged the delegates to make the Convention a truly educational experience, because "the supreme need of the world is simply God-centered, world-minded people." Worship services were led each morning by the Right Rev. William P. Remington, Bishop of Eastern Oregon, and each evening at the close of the addresses by students who wove into each service the predominant thoughts of the day. These student leaders were Miss Elizabeth Manget of Duke University, Mr. Lee Phillip of Union Seminary (New York), Miss Mariam Mathew of Queen Mary's College for Women, India, and Biblical Seminary (New York), and Miss Edith Lerrigo of Bates College. International teas, arranged by Miss Miriam Barber, were thronged with delegates eager to meet student- and leader-guests from many countries. With the coöperation of the Religious Motion Picture Foundation, motion pictures from mission fields were shown preceding the evening sessions under the direction of Miss Harriet Crutchfield. Under her direction also were maintained comprehensive exhibits: art posters illustrating a hundred missionary projects, drawn by Miss Gertrude Clay of the North Carolina Union; a workshop of materials and methods for children operated by the Missionary Education Movement; a photographic display of missions in action provided by the five Boards; a library of nearly three hundred books of the last quadrennium selected and arranged by Miss Hollis Hering of the Missionary Research Library; and many other exhibits by various organizations of their particular materials.

Sunday morning the Convention met in five sections—according to five expressed interests of the delegates:

On disarmament, under the direction of Luther Tucker of Yale.

On the situation in Manchuria, under the direction of Professor Kenneth S. Latourette of Yale.

On Christian work in Korea, under the direction of Mr. Chulwon Ryee.

On post-convention plans, under the direction of Mr. Raymond P. Currier, Educational Secretary of the Student Volunteer Movement, Mr. Charles H. Corbett, Secretary of the Council of Christian Associations, and Miss Elizabeth Manget, President of the North Carolina Student Volunteer Union.

On effects of the Convention in personal life, under the direction of Mr. E. Fay Campbell.

Finally, throughout the days of the Convention a vast network of personal interviews was arranged for the Convention leaders by Mr. and Mrs. Gerald Winfield, to the surprisingly large total of five hundred.

All these elements of the Convention were of inestimable value but in accordance with the principle stated in the foregoing paragraphs no further record of them is to be included in this volume. In the case of the pageant, the play and the Round Tables brief synopses have been deemed valuable enough to include, though readers who were not at Buffalo must be warned against the illusion that such material can be more than the merest shell of spiritual and intellectual realities.

The play grew out of the direct missionary experience of its author, Mrs. Edna A. Baldwin of Rangoon, Burma. It was hammered into shape in a playwriting class of Professor Fred Eastman of Chicago University, went through fires of criticism and alteration within the Missionary Education and the Student Volunteer Movements, was subjected to the final tests of acting by two casts at Union Seminary, New York, under the supervision of Professor and Mrs. Erdman Harris, and was finally produced at Buffalo by one of these casts under the direction of Mr. W. Burnet Easton, a Union Seminary student. One need not look further for the sources of the enormous emotional and spiritual power that it proved to have at Buffalo. The pageant, created especially for the Convention, was a product of even more varied forces and numerous personalities. Its lines were written and its settings designed and to a large degree constructed, by Miss Nancy Longenecker, Instructor in Fine Arts in Religion at the Chicago Training School, and Mr. Jay Fisher, a student at the same school. Some of its episodes were prepared by a cast in Chicago, one by a cast in Buffalo, the rest by student actors assembled for the first time at the Convention; and the whole was put together—both in setting and action—under tremendous pressure and with enormous labor during the days, almost the hours, immediately preceding the first performance. Its effect at both performances appears to have been powerful and profound.

This is not a suitable place, nor is a staff member of the Student Volunteer Movement a suitable person, to record a judgment of the Buffalo Convention as a whole, much less a personal judgment; nevertheless the editor risks doing so if for no other reason than to offset in a slight degree the already confessed inadequacies of the Report. For him the distilled essence of the Convention was *its summons to a sane, practical and devoted discipleship of Jesus by way of suffering for and with the human race*. If this was in fact its essence, that essence will no doubt press irresistibly in upon one who reads the following pages.

R. P. C.

The editor acknowledges most gratefully the aid of Miss Adrienne Richards, Miss Caroline Gillespie, Mr. Ernest Ackley and Miss Lucille Day in reading manuscripts and proof, and of Mrs. Edith G. Currier in designing the jacket in which the Report will appear.

CONTENTS

CHAPTER		PAGE
I.	THE OPENING ADDRESS	
	The Living God. <i>Ernest F. Tittle</i>	3
II.	HUMANITY UPROOTED	
	A—A Critical Analysis of the Present World Situation	
	Four Aspects of Western Civilization in the Light of the Religion of Jesus. <i>Kirby Page</i>	15
	Modern Life and the Dark Ages. <i>T. Z. Koo</i> ..	25
	B—A Critical Appraisal of the Missionary Enterprise in the Light of the Present World Situation	
	Missions and the Great Social Movements of the 1930's. <i>Oscar M. Buck</i>	35
	After Three Generations. <i>D. D. T. Jabavu</i> ...	42
III.	EFFECTIVE MISSIONS TODAY	
	God's Springtime in Latin America. <i>John A. Mackay</i>	51
	Setting Christ Down in Arabian Society. <i>Paul W. Harrison</i>	60
	Christian Service in Rural and Industrial Africa. <i>D. D. T. Jabavu</i>	65
	Introducing Men to Christ in Persia. <i>William McE. Miller</i>	75
IV.	MISSIONS AND WORLD DISARMAMENT	
	The Disarmament Conference. <i>Caroline Ziegler</i> ...	91
	Christian Students and War. <i>Luther Tucker</i>	94
	War and the Missionary Movement. <i>S. Ralph Harlow</i>	97
V.	STUDENTS AND THE FUTURE OF MISSIONS	
	The Future of Christian Missions. <i>John R. Mott</i>	111
	Missions and the Man. <i>James G. Endicott</i>	125
	A Philosophy of Life that Works. <i>Walter H. Judd</i>	134
VI.	THE PERSONAL REFERENCE	
	The Way of Love in Texas. <i>Lee C. Phillip</i>	163
	Faith Coupled with Action. <i>Sally E. Bradley</i>	164

CHAPTER		PAGE
	Christ's Way Is the Cross. <i>Harley D. Jenner</i>	166
	Korea Needs Christ. <i>Maria C. Kim</i>	168
	Wondering. <i>Margaret T. Scott</i>	169
	A Christian Life in Rural Turkey. <i>Huburt E. Pye</i>	170
VII.	THE CLOSING ADDRESSES	
	The Living Christ. <i>Robert E. Speer</i>	175
	Practical Meanings of the Cross. <i>T. Z. Koo</i>	185
VIII.	ORGANIZATION	
	The Student Volunteer Movement. <i>Jesse R. Wilson</i>	193
	The World's Student Christian Federation. <i>Gertrude L. Rutherford</i>	198
	DRAMATICS	
	Ba Thane—A Play (Synopsis)	205
	Release—A Pageant (Synopsis)	207
	ROUND TABLES	211
	NAMES AND FIGURES	
	Convention Organization	255
	The Pageant—Producers and Cast	256
	The Play—Director and Cast	257
	Convention Statistics	257
	Directory of the Student Volunteer Movement	258

ADDRESSES

I. THE OPENING ADDRESS





THE LIVING GOD

ERNEST F. TITTLE

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The Committee have been very gracious in allowing me to choose my own subject. It has, however, been suggested to me that the first word spoken at this convention should be a word concerning God, and in that suggestion I myself heartily concur.

Some of you may recall the fact that Tolstoy once said, "God is he without whom one cannot live." That statement may not appear to tell us very much about God, but it does tell us something about ourselves, the truth of which our present experience is certainly hammering home to us. Concerning ourselves it does appear to be a fact that we cannot live without God.

We can, to be sure, say there is no God and go on living; but this is because we can go on living as though we had never said it, like the student who handed to his professor a freshman theme-paper which began, "I am an atheist, thank God."

Whether theist or atheist, we may be and often are inconsistent. As theists we do not always live up to our creed: we sometimes allow ourselves to worry as though God were dead. As atheists we do not always live down to our creed: we sometimes allow ourselves to hope as though God were alive. Here, for example, is a left-wing humanist who denies the existence of God and then in the same breath affirms the eventual triumph of man. If he is right in what he has said about God he cannot be right in what he has said about man, for man is obviously and inescapably dependent upon nature which, on any atheistic hypothesis, knows nothing about him, is vastly indifferent to him, and will in the end blindly annihilate him. But our humanist friend is saved by his intellectual inconsistency. He says, "There is no God," and he manages to go on living because he manages to go on living as though he had not said it; but let his eyes become open to the stark implications of what he has said and he will not find it easy to go on living. He will then see, as does Joseph Wood Krutch, that once you have denied the existence of God your logical affirmation concerning man is that his life has "no more significance than that of the humblest insect that crawls from one annihilation to another." He is but an accident and an incident in a cosmic process that intends nothing and means nothing at all. Concerning ourselves, it does appear to be a fact that we cannot live without God.

There is now some reason to believe that we are approaching the end of the jazz age. The reason lies partly in the fact that in the

midst of world-wide suffering jazz is beginning to jar. After you have looked into the burning eyes of a man who has been out of work for the past eighteen months, and listened to his pitiful story, you simply cannot endure any radio that is broadcasting jazz. Jazz may go with a material prosperity that blinds men's eyes to their spiritual poverty. It does not, apparently, go with an adversity that opens their eyes to the naked realities of life.

Even more significant is the fact that increasing numbers of human beings are beginning to feel the need of at least some degree of moral and religious certainty. Jazz, by which I mean not only a squawking saxophone but all that a squawking saxophone conjures up—jazz is a symbol of uncertainty. It is the contemporaneous revelation of a serious breakdown of moral standards and of religious faith. But the strain of living without moral standards and religious faith becomes after a while unbearable; and when it does, jazz becomes intolerable.

Not long ago the students of one of our famous Eastern universities invited a distinguished clergyman to come and address them on "Modern Religious Beliefs." He asked them to state somewhat specifically the questions about which they were most concerned, and the question which received by far the largest number of votes was this: "What is the meaning of life?" Here, I take it, is the most compelling of all reasons for supposing that we are approaching the end of the jazz age: increasing numbers of men and women, sick of moral and religious uncertainty, are beginning to ask, "What is the meaning of life?"

Significant also is a revival of interest in worship. "Yesterday, at long last, the church developed a commendable interest in social questions. Today, it is sidetracking social questions and interesting itself in the technique and practice of worship. Yesterday it pled for industrial justice and international peace. Today it is pleading for Gothic architecture, stained-glass windows, and surpliced choirs." So says the critic, who believes that all that this new interest in worship really means is that we have lost our nerve. We have discovered how very costly the pursuit of industrial justice and international peace may be; so we are dodging the danger of "creative strife" and seeking "peace" in the sanctuary.

Now, in support of this diagnosis, the critic may appeal to history which says that once and again the prophet, with his demand for righteousness and his fear of ritual, has been followed by the priest with his emphasis upon ritual and his cautious sidestepping of the demands of justice. Today, however, in my judgment there is something more to be said. It is doubtless true that here and there some man is developing an eager interest in worship instead of an eager interest in righteousness and justice, having discovered that a beautiful liturgical service may be very soothing and that the

pursuit of personal righteousness and social justice may be very expensive. But the occasional clergyman who, today, is exchanging the dangerous rôle of the prophet for the more comfortable rôle of the priest; the occasional layman whose interest in stained-glass windows may have something to do with his fear of Bolshevism—how uncomprehending the judgment which says that in him is the full meaning of this new interest in worship. How much more comprehending would be the observation that what this new interest in worship chiefly reveals is the inextinguishable hunger of the human heart for God!

For a generation, now, religious liberalism, certainly in this country, has been characterized at once by the presence of ethical conviction and by the absence of religious certainty. It has possessed the prophet's passion for righteousness; it has lacked the prophet's sureness of God. For a long time it pooh-poohed historic creeds. It saw no use for any creed. It considered itself to be above the theological battle. It said that what mattered was not so much our belief about God as our attitude one toward another. Our conception of God might be ever so vague, our belief in God might be ever so unsure; but, after all, what did it matter so long as we saw clearly the need of industrial justice and international peace?

Today, however, increasing numbers of us are beginning to suspect that it does matter what a man believes about God, what he conceives to be in the nature of things. For, as Professor Horton of Oberlin has recently declared, the way which men actually take in this world is always determined by what we conceive to be in the nature of things. At this present moment it matters everything whether we conceive the nature of things to be such that, in a world such as ours, it is possible to secure industrial justice and international peace. We are by no means above the theological battle. We are right in the thick of it and must fight our way through to some conception of God which our generation can embrace with all its mind and with all its heart, making possible a faith in God which will fortify us in that "creative strife" in which today we must participate or consent to perish.

Tolstoy was right: "God is he without whom one cannot live." But now another question: Is it only true that we are seeking God, or is it also true that God is seeking us? Is God merely some vast impersonal order to which, as best we can, we must conform or suffer; or is it God who is the source and secret, the inspiration and sustaining power of our human quest of a social order which is good enough to survive and great enough to satisfy the longings of the human spirit? Is it only true that we human creatures, more or less blindly, with many a bitter mistake, are attempting to find some way that leads to life; or is it also and grandly true that God is with us, at work in our world, leading our race out of darkness

into light, disciplining us by suffering, creating in us great faiths and sustaining hopes, raising up for us in times of crisis great leaders, developing and utilizing our human best in *His* movement toward some great objective?

Before we attempt to argue this question I suggest that we look at one great historic answer that has been given to it, the answer which appears in the Hebrew-Christian tradition. If I were asked to sum up in a single sentence the teaching of the Old Testament concerning God, I think I should venture to employ a phrase made famous by Matthew Arnold and say that the God of the Old Testament is a more than human power which in this world is making for righteousness. He dwells, to be sure, in heaven, high above the habitation of men, but He does not dwell there impassively, and He does not stay there. He enters into history. It is He, indeed, who makes history. He demands personal righteousness, and in numbers of human individuals He secures it. He demands social justice and, by and by, in human society He creates it. In the belief of an Isaiah, a Micah, He demands international peace and a day is coming when He will secure even that. There is nothing impassive about the God of the Old Testament. He is "the living God," alert, active, aggressive—a God who purposes, plans, and brings to pass.

"He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.
Be still, and know that I am God:
I will be exalted among the nations, I will be exalted in the earth."

That is the God of the Old Testament.

And notice also a statement which appears in the seventy-fifth Psalm, a statement translated by Professor Moffatt thus:

"God says, Through all the long delay
I am still ruling in my justice;
When men in any kind of panic melt away,
I still uphold the order of the world."

That is the God of the Old Testament.

And the God of the New Testament, what is He? The God of Jesus who always takes the initiative, who with creative love goes out to seek and to save that which is lost; the God also of Saint Paul who, concerning his great Master, had two history-making convictions. One was that Jesus was the supreme achievement of humanity; the other was that Jesus was the supreme revelation of divinity; not merely a man who in his human quest of the Eternal had climbed higher than any other man before him had been able to go, but a man in whom the Eternal had come nearer than in any other man he had been able to come in *His* quest of the human soul.

And in a phrase which has marched down the centuries, "like an army with banners conquering to conquer," Saint Paul expressed his own daring faith that God was in Christ reconciling the world unto Himself.

A God who takes the initiative, who purposes, plans and brings to pass—that is the God of the Hebrew-Christian tradition. And before we raise the inevitable question whether today we may believe in such a God, let us pause long enough to take note of the fact that He is altogether the most powerful God of whom history knows. It was belief in such a God that produced men who, being dead, nearly three thousand years dead, still speak. Babylon of the beautiful hanging gardens is gone. Assyria of the unconquerable armies has crumpled into dust. Egypt of the mighty Pharaohs is no more. Imperial Rome is but a memory, haunting the mind of Mussolini. But Amos, who lived eight hundred years before Christ, is still saying, "Let justice roll down as waters"; and Isaiah is still contending, "Nation shall not lift up sword against nation; neither shall they learn war any more."

It was belief in such a God that produced some of the most heroic and prophetic spirits that have ever appeared in this world. Yes, and nineteen hundred years ago something happened that changed the course of history. Something turned Saul into Paul; something inspired the writing of gospels and of epistles which constitute today the most priceless literary heritage of our race; something released undreamed of spiritual energies in the lives of increasing numbers of men; something started a religious movement which, without any advantage of learning or of wealth or of political power, but solely by reason of its own inherent worth, swept over that ancient Mediterranean world and managed in the face of terrible persecution to prevail against the mightiest empire of antiquity. What was it? A new conception of God, made possible by Jesus. In an age which, in many respects, was startlingly similar to our own, at a time when numbers of human beings were as thoroughly discouraged as we are, that new vision of God worked wonders!

But the question is inevitable, so let us face it: May you and I believe in such a God, a God who enters into history, who makes history, who at this present moment is making for a more just and efficient economic order, a more humane and brotherly social order the world around, and for a political order in which the instruments and policies of war shall be compelled to give way to policies and institutions of peace?

For myself I may say that I do believe in such a God, and I shall try quite simply and briefly to give some of the reasons for the faith that is in me. I am impressed by the appearance of life in an inorganic world which knew it not. I am impressed by the appearance of personality in a world where conscious intelligence had not been

before. I am impressed by the fact that ever since man became man he has not been able to content himself with that which is, but has felt the pull of an ought-to-be. I am impressed by the fact of conscience, which does indeed, and for the most part, reflect the moral judgments of the human group to which the individual belongs, but which here and there and now and then constrains some man to question and even to defy the moral judgments of his group in the name of a higher ethical insight. When some man, at grave risk to his own fortune, his own liberty, and even (it may be) to his own life, steps out grandly in advance of his contemporaries and says something that has never been said before, or at least never been stressed before, but which turns out to be true and right, I am, I confess, profoundly impressed. Where *does* the prophet get *his* insight? I am impressed, and who is not, by the appearance of genius, especially when to a great intellect there is added, as in the case of Abraham Lincoln, a true and beautiful soul.

I am also impressed by certain historic trends—the slow, but discernible movement of mankind away from slavery toward freedom, away from cruelty toward kindness, away from reliance upon sheer brute force to reliance upon such spiritual forces as intelligence, good-will, and friendly coöperation. I am impressed by the part which mutual aid has played in the development of life. All that we now know about the evolution of life drives us to the conclusion that even in the case of the lower orders—in bush, forest, river, ocean—the great secret of survival has been mutual aid, and the chief cause of extinction has been failure to coöperate. Animals that practiced mutual aid have survived. Animals which, like the saber-toothed tiger, refused to coöperate remain today but as skeletons in some museum. And when it comes to man, does not history with a thousand tongues attest that only as men have been willing and able to coöperate for great common ends has there been any real human advance? To be sure, even in a selfish, competitive society such as we now have there may be great inventions—beautiful, shining airplanes from which bombs may be dropped upon women and children. But that hardly represents human advancement! Man's hate, his greed, his blind self-interest have always been his undoing, as they certainly have been in these recent tragic years.

I am impressed by the part which mutual aid has played and must, apparently, continue to play in the development of life. And by one other fact am I greatly impressed, the amazing fact that man has never been able to live by bread alone. Why cannot he live by bread alone? With a roof over his head, a coat on his back, a meal in his stomach, why cannot he be content? Why must he also have art, poetry, music, science, faith, hope, love, worship? Why must he engage in an endless quest of the ideal?

For reasons such as these I, for my part, find it possible to believe

in a God who takes the initiative, who purposes, plans and brings things to pass. For life and personality and the persistent pull of the ideal; for prophetic insight and the appearance of genius; for the part played by mutual aid in the evolution of life; for certain encouraging historic trends; and for man's inability to live very long by bread alone I find it easier to account on the assumption of a divine initiative than I do on any other assumption. And I find that the belief which is forced upon my own mind by what must certainly be regarded as this world's most significant facts is forced also upon the minds of others, including some of the admittedly greatest minds in the world today.

Here then is a credible belief, a reasonable faith. And notice some of its implications. It means that the quest of the ages is a "double quest" concerning which it is no more true to say that we are seeking God than it is to say that God is seeking us. It means that prayer is not only our attempt to commune with the Eternal but the attempt of the Eternal to commune with us. It means that great art, great poetry, great music are not only our attempt to express the inexpressible, but God's attempt to get the inexpressible expressed in our world. It means that a man like Jesus is not only humanity lifting up its best on the cross but divinity engaged in "creative strife." It means that when we turn away from God, as our generation has done, and waste our substance in riotous living, and suffer the loss of all things, including our sense of self-sufficiency, and begin to be in want, not only of bread, but of faith, hope and love—it means that one whom Francis Thompson called the "Hound of Heaven" has faithfully followed after us, and finally overtaken us, and forced us to recognize the bitter truth: "All things betray thee who betrayest me." It means that in everything which leads at last to our redemption the initiative has been taken by God.

And it means also this: At work today in our human world there is a more than human power, a power that is working in us, in so far as we allow it to do so, for ends which the vast majority of our contemporaries are, apparently, unable to see—working with a will that never flags and with resources which are more than a match for all that is opposed to them.

A generation ago Gladstone said to his contemporaries, "The task of statesmanship is to discover where God Almighty is going during the next fifty years." Well, living statesmen need be in no doubt where God Almighty is going today. When the governor of the Bank of England writes to the governor of the Bank of France that "unless drastic measures are taken to save it the capitalistic system throughout the civilized world will be wrecked within a year," something has been said which is surely significant. Something has been said which indicates the direction in which God Almighty is moving in our time. It is now quite clear that if Capitalism is to survive

it must be made to serve, not only the interests of the few whom it has served but the interests of the many whom it has all too often exploited. It is now evident that the era of selfish profit-seeking has reached its inevitable end in a world-wide catastrophe. The nature of things appears to be such that selfishness cannot permanently succeed in this world. We have arrived at a point where the brains of mankind must be loyally used for the good of mankind, not in selfish profit-seeking but in great coöperative adventures in which the individual will have abundant opportunity for self-initiative and self-development, but less and less opportunity to enrich himself at the expense of his fellows. Our bankers, our financiers, our industrial leaders need have no doubt where God Almighty is going during the next fifty years. He is moving in the direction of an economic order which shall be more just, more unselfish, and therefore more efficient than our present order has been.

When the United States Chamber of Commerce declares that Asiatics should now be admitted to this country on the same quota-basis which regulates immigration from European countries, something has been said which is profoundly significant. It is now clear that we of the white race are in no position to say to any of our darker-skinned brothers, "We have no need of you, we can get along without you." To every intelligent mind it is now clear that in the most profound sense there is no longer any East or West or North or South: there is simply human life, struggling to maintain and advance itself on this one little planet among all the myriad stars, and making the very significant discovery that it cannot do so unless there is intelligent and friendly coöperation on the part of all the nations and races of mankind. Our statesmen, our educators, our fathers and mothers, and we ourselves need be in no doubt as to the direction in which God is moving. He is overpassing, one after another, those cruel barriers which have so tragically separated the sons of men, and moving in the direction of a world-wide brotherhood.

Long ago it was said that no man liveth unto himself alone. To-day it is becoming clear that no nation lives or can live unto itself alone. France has no oil. Italy has no iron, no coal. Great Britain must import two-thirds of her food stuffs. And we of the United States? Every time we turn on an electric light, or take down a telephone receiver, or drink a cup of coffee, or put on a silk stocking, or ride on a steel rail, or retire an automobile, we are indebted to other countries. And that is only the beginning of the story of our interrelatedness. Like every other industrial nation, we are producing more than we are able to consume. We must have foreign markets for our surplus products. We must have foreign customers who are financially able to buy what we have to sell. And, furthermore, at this present moment, we have invested in other countries no less

than twenty billions of dollars, every dollar of which forms "an entangling alliance" between this country and the country in which it is invested. The notion that any nation today, even the United States, is self-contained, abundantly able to live unto itself alone, is perfectly absurd. Old King Canute, sitting on the beach and commanding the tide to stand still, presented a figure no more ludicrous nor pathetic than is presented today by an American politician who goes on telling his constituents that the United States may and should keep out of European or Asiatic affairs. Yesterday we granted a moratorium to Germany, not only in order to save Germany but in order also to save ourselves. Today we are finding it necessary to coöperate with a despised and rejected League of Nations in order to curb in the Far East a situation which, if allowed to develop, would almost certainly push the entire world into an appalling catastrophe.

It is becoming ever more clear that the world today is one. National boundaries no longer bind, excepting only the tormented minds of belated nationalists; they have been overpassed by the Great Machine. Which means, of course, that such old-time national techniques as military wars and tariff wars have been rendered obsolete. Today, you benefit yourself not in the least by killing or impoverishing your foreign customers. There need be no doubt in any one's mind where God Almighty is going during the next fifty years. He is moving in the direction of a world-wide political order in which nation shall not lift up sword—or tariff—against nation; neither shall they prepare for war any more.

In his brave, immortal "house-divided-against-itself" speech, Abraham Lincoln said concerning the anti-slavery movement, "Wise councils may accelerate it, or mistakes delay it, but sooner or later the victory is sure to come." I believe that what Lincoln said concerning the anti-slavery movement of his day may with equal justification be said concerning the anti-slavery movement of our day, the attempt to liberate a world from the fetters of injustice, of hopeless poverty and unemployment, of greedy imperialism and brutal militarism: Wise councils may accelerate it, or mistakes delay it, but sooner or later victory is sure to come.

From such reflections as these I draw two conclusions. One is that our present situation, dark and difficult though it may be, is by no means hopeless. I may, I trust, without seeming irreverence, express my own sustaining hope by saying that God Almighty is "on the job." There are, to be sure, forces of reaction with which even He must reckon. Historic fears and hates and prejudices; the awful stupidity and brutality of the military mind; a nationalism which calls itself patriotism and places Cæsar above God; lust which sows to the flesh and reaps not only corruption but cynicism; greed which stops at nothing in the pursuit of selfish aims—all these stand in the

way of the world of our dreams. But opposed to them is a more than human power!

The other conclusion which I feel bound to draw is this: I ought to be where God is. I possess at least some measure of freedom. I may, therefore, if I choose, select for myself a selfish career. Even at a time like this, when the fate of civilization appears to be hanging in the balance, I may plan for myself a selfish career. I may be found with those who, blinded by prejudice, refuse, even in the face of facts, to see that "God has made of one blood all the nations of men to dwell together upon the face of the earth." And I may, if I choose, lift up my voice with those who, even in an hour when millions of human beings have not enough to eat, are demanding that the Navy shall not be "starved"! But I know full well where I ought to be: I ought to be out on some frontier where God is working for a more just and efficient economic order, a more humane and brotherly social order, and for a world-wide political order in which the instruments and policies of war shall be made to give way to policies and institutions of peace.

God is in Christ rebuilding our world—the God who once took a stark wooden cross on which the greatest and purest of all his servants had been made to die and converted it into a symbol of triumph. Let us, therefore, under no circumstances, give way to discouragement. Rather let us chant as did our fathers, in days no less dark and difficult than these:

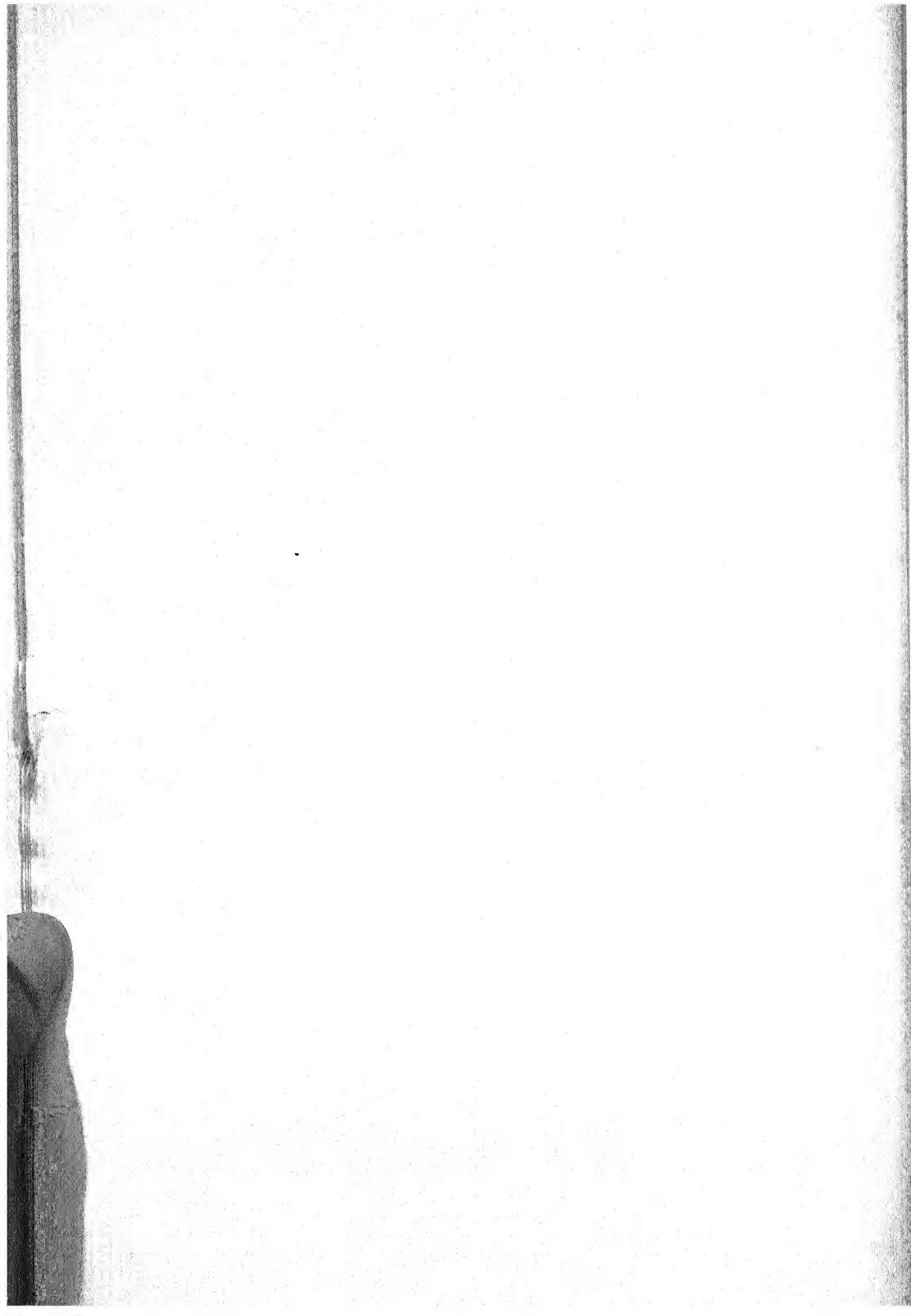
"A mighty fortress is our God,
A bulwark never failing;
Our helper, He, amid the flood
Of mortal ills prevailing.

"Let goods and kindred go,
This mortal life also.
The body they may kill;
God's truth abideth still,
His kingdom is forever."

And let us be found moving in the direction in which God Almighty is so plainly going in our time.

II. HUMANITY UPROOTED

A. A CRITICAL ANALYSIS OF THE PRESENT WORLD SITUATION



FOUR ASPECTS OF WESTERN CIVILIZATION IN THE LIGHT OF THE RELIGION OF JESUS

KIRBY PAGE

Editor, The World Tomorrow

"Thy Kingdom come, thy will be done on earth as it is in Heaven." Countless millions of Christians have been voicing this prayer for nineteen centuries. But it must be admitted that many of those who have thus prayed have failed to realize the real significance of their petition. Every time we pray, "Thy Kingdom come, thy will be done on earth," we are asking for fundamental and radical changes in the present social order. No sane person could possibly mistake this existing world for the Family of God on earth. Before the ideal society can be achieved, drastic changes must be made in the status quo. It is my purpose in this address to attempt a critical analysis of certain aspects of Western civilization in the light of the religion of Jesus.

The extreme gravity of the world crisis with which we are now confronted can scarcely be exaggerated. Sir Arthur Salter, for many years head of the Economic Section of the League of Nations, in reviewing the international situation in the last issue of the *Yale Review*, said: "This is a sombre, and indeed a terrifying, prospect. The foundations of the system under which we have grown up are threatened. Many of the institutions which have been the main pillars of our economic and political structure may be destroyed or profoundly modified."

"A paralysis which we do not seem to be able to diagnose has overtaken our machine civilization," writes Raymond B. Fosdick in the *New York Times*. "The year 1931 has seen this creeping paralysis fasten itself with a surer hold on the industry of the world. Fifteen nations, involving more than a quarter of the population of the globe, have been forced off the gold standard. Ten countries have defaulted on their external obligations. Revolution and social disorder have affected nearly half the people in the world. The anxiety that marked the passing of 1930 has deepened. Today the future seems far more uncertain than it did twelve months ago. . . . Western civilization has begun to look furtively around, listening behind it for the silent tread of some dread specter of destruction."

Let us now examine some of the reasons for alarm.

1. *The contrast between plenty and poverty* is one of the marked characteristics of our present society. Due to the unparalleled scientific and technological progress of the past century, industry is now able to produce goods in vastly greater quantities than can be sold.

Every branch of industry is equipped to produce from two to ten times as many goods as can profitably be disposed of, with the result that we have overproduction all along the line. On the farm, as well as in the city, improved machinery has made available an output far in excess of the purchasing ability of the world market. Warehouses are therefore bursting with goods and granaries are overflowing with food.

Control of land, natural resources and the tools of production, has enabled a small minority to accumulate wealth on a scale that was not dreamed of even by kings in past generations. If a millionaire be roughly classified as an individual with an annual income of \$50,000, there were 38,889 millionaires in the United States in 1929, and 19,688 in 1930. In the former year 513 individuals reported an *income* in excess of one million dollars, and in the latter year the number was 149. In 1930 the number of individuals whose incomes reached \$25,000 was only 60,266, yet the amount of tax they paid was 396 million dollars, out of 474 millions paid by all citizens of the United States. That is to say, less than one-eleventh of one per cent of the adult population paid 83 per cent of the total amount of income tax received by the United States government. In 1929 the number of incomes above \$25,000 was 102,578, and their total tax was 928 millions, out of 1,001 millions received by the treasury. Less than one-seventh of one per cent paid 92 per cent of the income tax!

Below the millionaire level there are perhaps half a million Americans who are moderately rich. It is to these fortunate few that advertisements of a mink coat at \$6,000, a motor car at \$10,000, and a small yacht at \$100,000 are directed. For the upper classes, America is a paradise of luxury.

Yet poverty abounds. In the midst of stores and shops bursting with every imaginable necessity, comfort and luxury, and in a land where agricultural products in many sections are selling at prices which are absolutely ruinous to the farmers, millions of Americans are facing actual starvation and must be kept alive by charity, while other multitudes endure terrible privations and are not far removed from destitution. Income tax figures reveal a tragic story. In 1930 only 3,376,552 persons filed income tax returns, and only 1,946,675 individuals were required to pay any income tax whatever. The law requires every resident to file a return if, as an unmarried person, his income reaches \$1,500 per year, and if, as a man with a wife or family, the amount is \$3,500 annually. There are some 72 million persons in this country who have reached the age of twenty-one. Less than three persons out of one hundred pay any income tax whatever.

In the year 1920, when single individuals were required to file income tax returns if their income was as high as \$1,000, with \$2,000

as the level for married persons, only 7,259,944 returns were filed and of these only 5,518,310 were taxable. That is, even during the post-war boom and with the taxable minimum at such a low figure, an income tax was paid by only nine per cent of the adult population. At the peak of prosperity in 1928 less than four per cent of the adults in this country paid an income tax.

The six millions of unemployed in the United States (it may be seven or eight millions) are desperately eager to find work in order that they may earn the money with which to buy the food and goods which are available in such illimitable quantities. But our capitalist society is so badly organized that these multitudes continue to walk the streets in a vain endeavor to find employment. And when they do find work, the pay for two-thirds of them is inadequate to provide a satisfactory standard of living.

The volume of physical suffering in this country is now so appalling that relief measures are obviously imperative. Upholders of the system of individualism are usually opposed to compulsory unemployment insurance, on the ground that the "dole" is demoralizing, and advocate the American plan of private charity. As if bread lines and soup kitchens are not the most degrading types of the dole! Under the leadership of the President's Organization on Unemployment Relief, a vast campaign to secure gifts for the needy has been promoted throughout the nation. Mr. Gifford's committee has estimated that 170 million dollars will be required for unemployment relief in 314 cities, in addition to the normal budget of 90 millions for charity in these communities. If the various committees actually secure 170 million dollars for unemployment relief, this amount will make available \$170 each for one million unemployed. That is to say, less than one unemployed person out of six will receive a bare subsistence for ten or twelve weeks!

The inadequacy of the American dole system is further revealed by the record of drought relief during the past year. President Hoover is opposed to Federal appropriations for relief purposes. Instead, he advocates the American plan of private charity. Some months ago he maintained that the Red Cross would be abundantly able to provide drought relief in the stricken areas. How adequately this task was accomplished is shown in a recent report of that society, which reveals that food and supplies were doled out to more than 2,500,000 persons during the period between August, 1930, and June, 1931. And the total amount expended by the Red Cross for relief purposes during this period was less than eleven million dollars—an average of less than five dollars per person!

The extent of destitution in Europe is far more tragic than in this country. For ten consecutive winters there has been a terrible degree of unemployment in England and wholesale starvation has been prevented only by a system of unemployment insurance which

is so roundly condemned on this side of the ocean. The number of unemployed in Germany has climbed to five millions, with at least fifteen million persons directly involved. From an authoritative source, we learn that of the 32,500,000 persons in Germany who are gainfully employed, 29,500,000 or 91 per cent, earn less than \$50 per month, while 50 per cent receive less than \$25 per month.

When next we pray the Lord's prayer, let us be vividly conscious of the contradiction presented by an appalling volume of hunger and destitution in a world of overproduction and luxury.

2. *The menace of class war* constitutes one of the most ominous aspects of Western civilization. Everywhere the lines of industrial battle are tightening. Germany is on the very brink of a violent upheaval. The day of armed conflict between the Communists and the Fascists of that country draws nearer. The Tory landslide in England has driven British labor to the left and has enormously embittered the class struggle in the British Isles. In the United States the third consecutive winter of severe unemployment is causing such terrible misery that class consciousness and class hatred are spreading rapidly. The owning and employing class in general is so powerful and arrogant and blind that it will be a miracle if the workers are not provoked into desperate and violent efforts to secure justice.

The world has never seen such a consolidation of financial and industrial power as we are now witnessing in the United States. Through the device of the modern corporation, ownership of industry is diffused, but control is concentrated. Small boards of directors not only control their own huge fortunes, but also dominate the pools of invested capital which represent the savings of multitudes of investors. Professor Gardiner C. Means of Columbia University in a recent article in the *American Economic Review* has estimated that the 200 largest American corporations control between 35 and 45 per cent of all business wealth, and that these 200 corporations in turn are controlled by less than 2,000 directors. This enormous power enables these directors to dominate the distribution of the proceeds of industry. In a recent article in the *Atlantic Monthly*, Professor Sumner H. Slichter quotes the estimate of the *Monthly Survey of Business* that dividend disbursements by American corporations in the disastrous year of 1930 were actually 65 per cent higher than in 1928, whereas the wages paid by these corporations dropped 19 per cent during the same period! Dividends up and wages down! Power!

When the workers attempt to organize effective trade unions in the hope that by collective bargaining they may be able to obtain a more equitable share of the proceeds of industry, they are frequently met with ruthless opposition from the employers. In many sections of the country, workers in order to secure employment are compelled to sign "yellow dog" contracts that they will not join labor unions.

Many corporations make it a practice to discharge union members or "agitators." An industrial spy system is maintained by many corporations in order to weed out advocates of unionism. In many mining communities the coal companies own all the houses or shacks in which the miners live and are able therefore to use eviction as a means of suppressing labor organizations. Yet when miners under these circumstances strike for better standards, they are often looked upon as dangerous characters. They are not infrequently terrorized by armed strike-breakers and private guards, and sometimes even by "officers of the law."

The experiences of Arnold Johnson in Kentucky during the past summer shed light upon the tactics sometimes employed by the operators. Mr. Johnson, formerly secretary to Sherwood Eddy and now a student at Union Theological Seminary, went to Harlan County, Kentucky, as a representative of the Fellowship of Reconciliation and the American Civil Liberties Union, for the purpose of aiding in relief work and helping to secure justice for the miners. He was soon accused of being an organizer for the I. W. W. and warned by "operators, judge and sheriff" to get out of town. When he refused to be intimidated, he was arrested on a charge of criminal syndicalism, that is, advocacy of the violent overthrow of the Government. The evidence produced in court to prove this charge was utterly ridiculous, nothing more harmful being cited than the fact that among the papers seized in his room was a pamphlet published by the American Civil Liberties Union upholding free speech for radicals. No effort was made to prove that Johnson had advocated the violent overthrow of government, or even that he had circulated literature which advocated the use of violence for this purpose. Solely on the charge that he had in his possession certain literature which was deemed objectionable by the judge, he was thrown in jail. When Johnson refused to permit his friends to advance the exorbitant bail of \$10,000 demanded, he was kept in prison for 37 days—and then released without bail or without trial!

The domination of the region by the coal operators includes unwavering loyalty from their former employees and other supporters who are elected as sheriffs and judges. Thousands of men throughout Kentucky, West Virginia, Pennsylvania and other coal states are victims of even more flagrant miscarriages of justice than that of which Arnold Johnson was the victim.

The class struggle is accentuated by the success of Soviet Russia in establishing a workers' dictatorship. The Russian system is provocative because it terrifies many owners of industry in other lands and tends to make them more ruthless in suppressing workers' organizations, and because, on the other hand, it incites the class-conscious workers elsewhere to attempt the violent overthrow of capitalism in their own lands. An ominous aspect of communist

propaganda in the United States is the effort to enlist Negroes and train them for the day of armed revolution, thus making still more inflammatory the relations between the races.

To speak of the menace of class war is not to deny that the revolution has destroyed many ancient evils and has brought numerous blessings to the people of Russia. That the masses are better off than they were under the tyranny of the czars is not open to question in view of the available evidence. It is wholly probable, moreover, that the peoples of the earth will eventually be the beneficiaries of certain aspects of the Russian experiment. Out of this titanic convulsion will come both good and evil for humanity. But the evidence is cumulatively clear to me that the peoples of Germany, England, the United States and other highly industrialized countries can never create an equitable society by violent revolution. In four vital respects conditions in these lands differ from those presented in Russia. The rank and file in Russia have never known freedom; they have never known prosperity; industry was in its infancy in 1917, and the country was predominantly agricultural; and due to the utter collapse of the czarist régime under the colossal burdens of the World War, the Bolsheviks met with relatively feeble opposition. In a country like the United States, however, in spite of terrible poverty for many, standards of living have been relatively high and comparative prosperity has been widespread. The masses have been nurtured on a tradition of individual liberty, and in spite of the vast power of a financial and industrial autocracy, have enjoyed wide range of freedom. To induce such people to submit to dictatorship and enforced privation in order to consolidate the revolution would be infinitely more difficult than has been the case in Russia. Moreover, the United States is highly industrialized and the dislocation produced by violent revolution would create utter chaos and wholesale starvation. Then too, the owning class in this country is so powerful that a successful revolution would require months and perhaps years of armed hostilities. Prolonged civil war in a highly complex industrial society would cause unparalleled devastation and misery. It is therefore evident that class war cannot be reconciled with the ideal of the Family of God on earth.

3. *The race between war and peace* is the most immediately alarming aspect of modern society. That there will be another world war within the next decade is freely prophesied by numerous observers of world trends. Economic competition among the great powers is becoming more terrific. The struggle for control of raw materials and markets grows more relentless. Tariff walls are being raised higher and higher. War debt and reparation payments rest with crushing weight upon standards of living and tend to strangle international commerce. Discriminatory immigration laws are bitterly resented in many quarters. The pressure of population in several

countries accentuates their need for room to expand. Between Italy and France a dangerous tension prevails. Soviet Russia is feverishly preparing to repel an anticipated attack by a coalition of capitalist powers, while in other countries there is a deep fear of the Red Army and Communist propaganda.

The crisis in Manchuria may yet engulf not only China and Japan, but Russia, Great Britain and other Western nations. Personally I am still confident that the League of Nations will in the end win a tremendous victory in preventing the annexation of Manchuria by Japanese militarists, but one cannot yet be sure of a happy outcome. Relations between France and Germany are extremely ominous. Unless reparation payments are drastically reduced, and unless new credits are forthcoming to enable Germany to meet her short time obligations which soon fall due, there is reason to be apprehensive that the misery and desperation of the peoples will lead to a violent seizure of power by the Fascists or by the Communists. Both of these extremes have indicated that if they come into power they will repudiate the Treaty of Versailles, refuse to pay any reparations whatever, refuse to keep Germany unarmed, and will cease to co-operate with the League of Nations and other international agencies of justice. The attempt to establish a dictatorship either of the right or the left would not only lead to civil war in Germany, it would strengthen the forces of chauvinism and reaction throughout the world.

Two momentous conferences are to assemble within the next few weeks: the economic conference on reparations and war debts at the Hague on January 18th, and the World Disarmament Conference at Geneva on February 2d. Vast issues are at stake in these two conferences. For good or evil they will make history on a grand scale.

At this critical period, when the fires of international fear and hatred are burning furiously, the militarists of the various countries are pouring oil on the flames by campaigns of military preparedness. Everywhere efforts are being made to militarize the public mind by singing the old songs: war is inevitable; preparedness for war is the best guarantee of peace; treaties of peace and international agencies of justice are futile unless backed by armed force. Through the press, on the platform, over the radio, through the movie and other available devices, a vigorous effort is being made to convince the public that only in armaments can security and justice be maintained. In the United States two years' military training is required of all students in some 90 colleges and universities and in some 25 high schools. Approximately 145,000 American students are taking courses in military training and are being indoctrinated with the theory of armed preparedness.

If mankind continues to squander its substance upon armaments and then stumbles and staggers into another war, there will be no

victor but only vanquished. It has been predicted that by 1945 there will be one million airplanes in the United States alone. Men have already flown at the rate of seven miles per minute and have covered five thousand miles without a stop. Deadlier and yet deadlier poison gas is available. Surely it is obvious that reliance upon the war system cannot lead to the creation of the Family of God on earth.

4. *The impotence of governments* in dealing effectively with the problems which menace our society constitutes another threatening aspect of Western civilization. Democracy is everywhere under attack. In a dozen countries dictatorships have supplanted democratic processes and elsewhere representative government functions badly. The bankruptcy of the leadership in the United States has been illuminatingly revealed by a recent book entitled *Oh Yeah?* The compiler has assembled in chronological order various statements and prophecies made by outstanding leaders during the present depression. When these various utterances are read in sequence, and compared with actual happenings they reveal the abysmal ignorance of our best minds concerning the trend of events.

The foreign policy of the United States is becoming increasingly significant to the rest of the world. What we do about war debts, tariffs, armaments, the World Court and the League of Nations may determine the outcome of the race between war and peace. Yet on all these issues, Congress is as likely to adopt a fatal policy as it is to make a wise decision. The evidence is conclusive that we shall never be able to collect the huge sums due in war debt payments and that continued efforts to collect these amounts will prove disastrous to international commerce and may lead to war. High tariff walls in an interdependent world are stifling and strangling at best, and at worst may destroy international friendship and peace. To continue the race of armaments and to withhold coöperation from the World Court and the League of Nations is to invite international suicide. Therefore, witnessing Congress in action intensifies one's apprehensions for the future. While the graft and corruption in state and municipal government are sufficient to produce despair.

When we come to examine the reasons for the prevailing ineffectiveness and impotence of democratic processes, we discover the operation of four factors. First, under a system of individualism, based upon self-interest as the motivation and competition as the method, it is wholly probable that most politicians will follow the example of business men in securing the maximum individual reward for themselves and their clients. To eulogize self-interest in business and to condemn it in politics leads to a fatal contradiction. Second, as long as citizens in general are motivated by self-interest, they are likely to be indifferent to government, except as their own pocket-books are directly involved, and will remain untrained in the science of citizenship. Third, in an industrial society where the tremendous

power of a financial and economic autocracy is felt in every remote corner, political democracy is doomed to impotence, for the obvious reason that in the existing world, economic power transcends and dominates political forces. The cure for democracy has ever been more democracy. A fourth reason is found in the unwillingness of the voters to support the Socialist Party or any other party committed to the task of transforming capitalism into a more equitable society. The recent New York City election reveals the inertia and stupidity of the voters. Although the Seabury Commission had produced evidence which had driven six or eight judges from the bench because of fraud and corruption, and although the direct relation of Tammany with these debauches was well established, the voters returned Tammany candidates to office with unprecedented majorities. For example, the Tammany candidate running against Norman Thomas, probably the most intelligent and hopeful figure in American politics, polled more than five times the Socialist vote.

Since it is obvious that the sphere of government becomes more extended and significant as society becomes more complex and interdependent, the supremely crucial question is this: can we produce intelligent and public spirited leaders in sufficient numbers, and can the voters be trained to follow such leadership?

Due to limitations of time, this analysis is obviously incomplete and inadequate. Race prejudice and hostility, lawlessness and crime, the cancer of secularism, the confusion in the realm of moral standards and values, the pathetic weakness and timidity of organized religion—all these deserve an emphasis which it is not possible to give in the brief period at my disposal.

That my analysis has been one-sided is apparent to all. There are brighter and more hopeful aspects of Western civilization. I myself once edited a volume entitled *Recent Gains in American Civilization*. Moreover, it is obvious that I have not offered solutions for the various problems presented. I have rigorously confined myself to the theme which was assigned to me by the committee in charge of the convention program, namely, a critical analysis of certain aspects of Western civilization. Other speakers and leaders will discuss ways out of the dangerous situation in which our society finds itself. The convention bookstore has assembled a wide range of literature dealing with the various problems under consideration. Many months and even years, will be required before any student can fully equip himself for leadership. Indeed, all of us together do not at present know the way out of the darkness into the light of an equitable society. Our generation has been too absorbed in the struggle for profit and power to explore the pathways that lead to a socialist commonwealth. Too few experiments in social planning and social control have been inaugurated and cultivated. The frantic struggle for private gain and the deification of force have blinded us

to the values of a coöperative society and the efficacy of non-violent methods of achieving a worthy end.

The odds *are* heavily against us. The visible evidence furnishes numerous reasons for apprehension concerning the future. The prospects for the days just ahead are exceedingly gloomy. Two possible courses of action are open to all of us as we stand confronted with terrifying threats to our civilization. We may yield to despair and decide to eat, drink and be merry for a few delirious months or years.

On the other hand, we may regard the terrible odds against us as a challenge, an opportunity and a privilege. We may conclude that the times are too serious for trifling and, turning our backs upon the insane struggle for private gain, commit ourselves resolutely to the life-long endeavor to transform modern civilization into a society which may appropriately be called the Family of God on earth, standing ready to go wherever vision and duty call. The pathway to the idéal community leads past the place of crucifixion upward to the triumphant summit of joy over the supreme achievement of glimpsing the promised land. Travelers along this highway are privileged to draw heavily upon the inexhaustible resources of the Great Pioneer and Eternal Friend.

MODERN LIFE AND THE DARK AGES

T. Z. Koo

Vice-Chairman of the World's Student Christian Federation

The subject assigned to me this evening is a very broad one indeed: an analysis of modern life and its trends. Before I proceed to share with you tonight my analysis of the situation, I want to make two observations first.

Within the last four or five years it has been very strongly impressed upon me that the world has grown together in a very wonderful way. We used to say that East is East and West is West and the twain shall never meet, but today the differences between East and West are disappearing very rapidly. I can give you a very simple illustration of how we are more like each other today than before, though we still live in different parts of the world. I still remember the time when in a political discussion if an example was wanted of a nation that would not pay its debts on time China was generally held up as that example. Well, you see clearly today we have drawn very closely together in that China is not the only nation now that doesn't pay its debts.

My second observation is that men in all parts of the world are becoming conscious of the fact that the world is standing at the close of a cultural epoch in human history. My own contacts in different parts of the world in recent years tend to corroborate this point of view. For are we not, at this moment in our history, face to face with a most poignant phenomenon, namely, that of seeing our cherished institutions of life all beginning to show signs of inadequacy in serving the ends for which they were created? Take, for instance, our political democracy, once hailed as the crowning achievement of mankind in government. Today, in many parts of the world, democracy has come to mean little more than government at the lowest common denominator or intelligence among a people. Its fundamental principles are being challenged by Bolshevism, on the one hand, and by Fascism, on the other. The same is true when we look at the capitalistic organization of our economic life. The world depression is a clear indication to me that that system is now also inadequate to meet men's economic needs. In Russia, there is being tried an experiment in Communism on a gigantic scale which, if successful, will challenge some of the most fundamental principles upon which the capitalistic system is founded. In the realm of our social life, do we not also see that the great disciplines of the marriage tie and the home are no longer functioning adequately as the bulwarks of social order and nurture? And as men and women interested in spiritual values, are we not aware of the fact that our

organized religious institutions are miserably failing to satisfy the spiritual hunger and yearning of the human race? So, on every hand, indications are not lacking that man's cherished institutions of life which have cost him many centuries of toil and suffering to build up, are all showing signs of breaking down and, in genuine bewilderment, he wonders what has brought him and his life to such a pass. And well may he wonder! For these signs which puzzle him so are, I believe, symptoms of a disease in human life which if unchecked will, in the long run, bring the whole fabric of modern civilization down upon our heads. As serious-minded men and women, let us use the brief half hour at our disposal to try and discover why we are caught in this kind of situation and how it has come upon us. For with understanding, there might, perchance, come some light to point a way out for us.

But in order to secure a clear understanding of some of the basic trends in modern life, it will be necessary to see it against the background of mediæval life and thought. Modern life is not an isolated development unrelated to man's past experience. It sprang from the past and its present characteristics and trends can be appreciated to the full only when their connection with the past is clearly seen.

Let us then begin with a consideration of that part of European history known as the Dark Ages. The fall of the Roman Empire deprived the Western World of a unifying factor in life and a period of confusion and disintegration set in. During this period, the Dark Ages, institutions and practices which had a meaning in the days of the Roman Empire began to break up and lose their significance. Political frontiers and loyalties became unstable and shifting. Social customs and the moral sanctions of life began to disintegrate. In short, men found themselves in the Dark Ages caught in a whirlpool of chaos and conflict in which human living seemed to be devoid of any order, meaning or purpose.

Now, it is a characteristic of human life that it finds chaos intolerable. When caught in that kind of a situation, it must needs struggle through, however painfully and laboriously, to some unity and meaning in life which will again make living purposeful and creative. This fact will enable us to understand more readily the nature of the period which succeeded the Dark Ages, namely, the Middle Ages. During this period in European history, man made a valiant attempt to evolve some order and unity in life out of the chaos which overwhelmed him in the fall of the Roman Empire. This attempt can be discerned in two great movements of the Middle Ages. The first of these two movements was to be found in the Roman Church which conceived the wonderful dream of a theocracy taking the place of the Roman Empire in the lives of men. A succession of great Popes tried to set up the Roman Church with an infallible head, the personal representative of God on earth, as the

Ruler of the world and thus to supply that unity and coherence so much needed in the practical sphere of man's life. A similar movement was discernible in the intellectual sphere in the effort of the scholastic philosophers who tried to undertake the gigantic task of organizing and systematizing the whole field of human knowledge into provinces each with its own boundaries and place them all under the dominion of theology. The name of St. Thomas Aquinas stands supreme in this second sphere as that of Pope Innocent III in the first sphere. Thus in the Middle Ages for a number of years men attempted to reestablish a unity in human life by making the Church supreme in the realm of man's practical life and theology paramount in the domain of knowledge.

Perhaps, at this point, you will allow me to make a digression. In China, where we have just been going through, during the last thirty years or so, a period extraordinarily similar to the Dark Ages, we can understand more readily than others without this background what life in those days in Europe must have been like. With the fall of the Manchu Empire, the unifying factor in Chinese life disappeared. We found ourselves plunged into a condition of chaos and conflict in which all the old familiar landmarks of life seemed to be rapidly disintegrating. But we, too, have been insistently trying to struggle through this chaos to a new unity and purpose in life. Some of the urgent questions asked by our youth today will illustrate this. "Is my life really important?" "Am I just a bundle of energy devoid of meaning or purpose, an elastic receptacle for food and an animated framework for clothing?" "Why am I alive?" This experience of ours helps us to see more clearly the meaning of that part of European history known as the Dark and Middle Ages.

But to return to the subject. The unity worked out in the Middle Ages by the Church and the scholastic philosophers could not last. It was bound to fail in the long run because it was based upon certain prerequisites which were clearly impossible of fulfilment. Theocracy was founded upon the conception of an ideal Church, commanding men's willing obedience by virtue of her own purity and wisdom, qualities which no Church on earth has yet possessed in such a measure as to justify her claim to rule over all life, temporal as well as spiritual. Certainly, the Roman Church failed miserably in this respect and men revolted against her rule. The intellectual unity, too, was based upon an assumption which was basically unsound. It assumed that all knowledge was embraced in the scholastic system so that the system was complete in itself. It further assumed that all the theological conceptions of the day were not open to question, thus shutting off the possibility of the assimilation of new knowledge. It was, therefore, inevitable that a revolt in this sphere should also come in time.

This revolt came in what was known in European history as the Renaissance period. The Renaissance was essentially a movement directed towards the emancipation of human life from the ecclesiastical rule of the Church and of human thought from the dominating influence of theology. The revolt was most clearly seen firstly in the field of politics. By the proclamation of the doctrine of the sovereignty of the State, politics was gradually taken out of the hands of the Church. The state was made the sole object of man's political loyalty and in itself was supreme, subject to no other sovereignty. Thus, after a severe struggle, the autonomy of the political state from the theocratic rule of the Church was secured.

In the field of human thought, a similar tendency arose. Art, philosophy and particularly science begin to assert their autonomy and to insist upon their own right of research and development independently of theology. Thus in the Renaissance period, we see the unity built up laboriously by the Church and the scholastic philosophers during the Middle Ages gradually vanish into thin air.

Now what we term modern life and thought is the direct descendant of the Renaissance period. What I have said before will help us in some measure to understand the problems which confront us today in our life.

One direct result of the proclamation of the sovereignty of the State is the rise of Nationalism in place of Catholicism as a principle of government. The self-conscious, independent sovereign state began to claim the absolute loyalty of men. It furnished a national basis for men to work out their own political problems. Within its own national sphere, its claim to be independent and sovereign was absolute and uncompromising and the divorce between religion and politics became inevitable. To this source, we can trace two aspects of our modern life.

The first aspect is that of international rivalry and conflict which is so evidently a feature of our life today. The sovereign state is an exclusive unit existing side by side with other sovereign states. They are all absolute in their sovereign existence, responsible to no other authority outside of their own. The inevitable result of such a state of affairs is international rivalry and conflict. The mutually exclusive independent states feel they must fight for their existence and protect themselves against the others. So in order to protect their economic interests, tariff walls are devised; to safeguard territorial sanctity, fortified frontiers are erected; and to ensure national security, huge armaments are indulged in. Add war to tariff walls, fortified frontiers and competitive armaments, and the cycle is complete. Viewed in this light, the catastrophe of 1914 was as inevitable as that night should follow day. The pitiable thing is to see mankind after the World War blindly treading the same cycle, namely, tariff walls, fortified frontiers, competitive armaments and, finally

and inexorably, war again! Unless something is done to break through this cycle, all the peace pacts and conventions will not abolish war from the world.

In the international realm today, there is neither order nor unity. There are only these mutually exclusive sovereign states, each a law unto itself. In the Middle Ages, the Church attempted to supply some unity and coherence in the political life of men by placing herself above the states and claiming to rule over them. The Renaissance saw the failure of that attempt and politically we are back in very much the same condition as Europe after the fall of the Roman Empire except that the problem today is not only a European problem but a world-wide one.

This fact ought to help us to see the urgency and timeliness of the modern movements towards international understanding and co-operation. The most hopeful among these is the League of Nations because the founding of the League is based upon the recognition that something must be done to break into that "cycle" by creating an international organ which will bring some order and regulation into the chaos and conflict between national states. Thus far the League is only partially effective because the national states are not yet willing to delegate any part of their sovereignty to it. Some day, the states must travel that road and create an international "something" which will be endowed with some of the sovereign powers now exercised by the national states themselves. This road will be a long and thorny one. But tread it we must if there is to be peace and concord between nations, and the League of Nations is to me the first definite step forward on that road.

The second aspect of modern life which we have inherited from the Renaissance is the segmentation of life. In the Middle Ages, religion was the public concern of all men from the prince down to the serf and the religious spirit was supposed to permeate and animate every phase of human life and activity. With the revolt of the Renaissance, the separation of politics and religion took place. That was but the beginning of the process of separation between religion and life until in this modern day religion has become just one compartment of life among many other compartments each watertight in itself. On week days we deal with the compartments of politics, industry, commerce, education, etc. On Sundays, we go into the compartment of religion or, perhaps, I ought to say we are supposed to. Thus religion instead of being the public concern of every man and woman intimately bound up with his or her whole life is gradually divorced from life and relegated to the position of being one of the most private and least important aspects of life. So we see today the familiar spectacle of devout church-goers become tyrants of oppression in their mills or of dishonest politicians honored as pillars of churches.

This divorce between religion and life has undoubtedly resulted in the impoverishment of human living and has created within ourselves a state of warring claims. In this sphere of individual life, too, as in the sphere of international life, the principle of unity is gone and life has become sectionalized into watertight compartments with the result that our daily living becomes confused by conflicting values and irreconcilable ends. How much longer can we tolerate this condition? Among youth especially, the quest for a unifying principle in life is becoming more and more insistent. As a matter of fact, this quest is a large part of the so-called "revolt of youth."

Now let us study for a moment the breakdown of the scholastic effort at unity. The revolt in this field can be seen most clearly in the rise of modern science. This liberated spirit of inquiry and research has given to mankind through its scientific discoveries and inventions, inestimable benefits and power. But it has also given us an inverted view of life expressed in the antithesis between religion and science. When the different departments of knowledge declared their autonomy from the rule of theology, they revelled in their new found freedom and some of the new thinkers must have found special delight in tickling the sensibilities of the theological scholars. On the part of the theologians, they were put into the unenviable position of men having to fight a rear-guard action for their dogmas. This created the impression of an apparent conflict between the material and the spiritual in human life with the spiritual constantly on the retreat. In modern life we have inherited this conflict which has resulted in the exaltation of the material good as the goal and aim in life to the exclusion of the spiritual good. We have inverted Christ's saying "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you" into "Seek ye first these things and the Kingdom of God shall be added unto you." In this, you have the essence of the secular spirit in modern life.

At this point we are touching upon an extremely important factor in life, namely, the question of the order of primary values in human living. Confucius in one of his classics said, "He who knows what should come first and what last in life is very near to the Doctrine." Life moves forward smoothly and happily only when the right order of primary values is maintained. We pay heavily in sorrow and suffering when we get confused in the order of primary values. A horse and cart is a very useful contraption when the horse is in the front and the cart behind. But if you were to place the horse behind the cart, the whole thing immediately becomes useless. This is true of life too when the wrong values are placed first. Here again you will see how essential it is that we should discover some principle of guidance which will enable us to determine what should come first and what last in our life.

I think I have said enough on this subject to make us realize how

some aspects of modern life have come to be what they are. Seen against the background of the Middle Ages and the Renaissance, you begin to realize that the result which broke through the systems erected by the Church and the scholastic philosophers has given us freedom and individuality but nothing in the way of a unifying principle in life. In the first flush of emancipation perhaps this lack of a unifying center in life, which alone can give meaning and purpose to living, was not felt keenly. But as modern life develops in all its sectionalism resulting in spiritual debility, æsthetic chaos, class warfare, economic imperialism and international strife, men everywhere are beginning to realize that they have in this modern age reverted to the intolerable conditions of Europe in the Dark Ages. So, to me, the most urgent need of today is not more knowledge, larger organizations or greater efficiency but the discovery of a principle of unity which will give order and meaning to the knowledge and power we already possess or may yet acquire in the future. And in looking for this principle we might as well look high, that is, try to find it in the very nature of God. Anything less than this can only be partial and is bound to disappoint us again.



B. A CRITICAL APPRAISAL OF THE MIS-
SIONARY ENTERPRISE IN THE LIGHT
OF THE PRESENT WORLD
SITUATION



MISSIONS AND THE GREAT SOCIAL MOVEMENTS OF THIS DECADE

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This is the thirty-first of December, the last day of one of the most critical and significant years in the history of mankind. We are in the beginnings, not merely of a new age, but of a new decade that carries the characteristics of a new age. In this decade of the nineteen hundred and thirties the intercontinental consciousness has become vivid and permanent in our minds. In this decade of the nineteen hundred and thirties we have made a definite commitment to a new world order. In the nineteen hundred and twenties we made a brave and gallant attempt to return to "normalcy" such as we knew before the Great War began to tear up our western civilization by the roots. It is now not "back to normalcy" but forward into a new world order, inclusive of all the continents, all the races, all the nations, all the classes and both sexes—forward into the midst with the ground trembling under our feet. This last day of 1931 summons us to new thinking, new relationships, new organizations, new fears, new hopes, and new deliverances.

These characteristics of the nineteen hundred and thirties are the accomplishments, I might say the crystallization up to date, of great simultaneous world-wide movements, any one of which was sufficient to revolutionize the world as we knew it "way back" in the nineteen hundred and twenties, and I have been asked this morning to appraise the Christian missionary enterprise in the nineteen hundred and thirties in the light of this rapidly developing world situation, an enterprise which reaches its fingers into the depths of all the continents and which has its foothold on all the borders.

The North American Protestant churches alone put thirty-five million dollars a year into this commitment; they keep over 14,000 missionaries in so-called non-Christian lands; they help in the support of over 65,000 native teachers and preachers and workers; they support almost 20,000 schools and educational institutions from the kindergarten to the university, with over 800,000 students; they are carrying on over 400 hospitals in 123 countries and important provinces; and I am asked in the space of half an hour critically to appraise the place of this enormously developed enterprise of the Protestant churches of North America in the midst of this enormously developing world transformation.

I can already see men and women coming up the aisles and saying to me, "You did not do justice to the situation." How can I in half

an hour? But before I begin to speak, let me say three things and say them very rapidly.

In the first place I realize that this is a very serious time to criticize the missionary enterprise of the Christian churches. Christian missions are in a withdrawal movement of considerable magnitude and of considerable danger. It is entirely possible that this great withdrawal movement to new lines and new positions may end in rout and catastrophe. The breakdown and the breakup of the work of the previous generation is entirely possible. What the church needs today is not criticism, but confidence, and any criticism that is careless, wild or reckless may do incalculable damage to a movement that has at the heart of it the redeeming gospel of Jesus Christ. My own church, if it played fair with its own finances and refused to go into debt—a church which is the largest in numbers on the North American continent and has the reputation of being aggressive and a go-getter—would have to close half its missionary work in 1932. Other churches also are in serious trouble.

I realize in the second place that many of our missionary leaders, those at the heart of the administration of the missionary enterprise, are fully conscious that great changes are needed in the missionary enterprise. The grand, good field marshal of Protestant missions, Dr. John R. Mott, has a volume entitled, "The Present-Day Summons to the World Mission of Christianity." The secretary of the International Missionary Council on this side of the water, in a brave article dares to begin it by quoting from a friend who said, "Within ten years the Protestant missions will be so different as to be scarcely recognizable," and in the current number of the *International Review of Missions* a former secretary of one of our Boards, today the president of the American University in Cairo, says, "Frankly, it is missions as such that now need rethinking. That the world changes since 1914 have been revolutionary will, I think, be universally conceded; that missions have experienced any drastic changes will be claimed by no one." And both on the field and in this land there are many who realize that the Christian missionary enterprise is inadequate for the nineteen hundred and thirties. We do not have to drag such men as these into a more adequate program and strategy. They are moving as rapidly as you will let them move into a program that is adequate for our day.

In the third place I must say this, that I do not intend to criticize the Christian missions on the basis of failure in the past. Failures there have been, but failure there has not been. Reverse the picture. Those things which you have put into the statistical tables and which you have considered as the principal result of Christian missions—put those in for the moment as the by-product, and what you have considered as the by-product consider as the principal results of Christian missions, and what do you see? Static civilizations have

become mobile. My little mother went to India sixty years ago. She is still living. She has seen an India that was static and inert roused and moving so rapidly that any man who is out of India for even six months goes back to a strangely changed land. One of the great phenomena of our day is the approximation of religions, in which the great religions of the world are moving in toward Christianity and bridging the chasms that separated them from Christian ideas and Christian ideals and Christian principles and Christian ethics. It is not an exaggeration to say that the conscience of the world to-day is Christian. The ministry to the under-privileged has gone far beyond the Christian church. Healing has become the concern of states. Christian friendships have had a powerful influence—there has been an ethical wholesomeness in many Christian lives and an ethical wholesomeness in many Christian homes, such as the home of Alfred and Mary Hogg in Madras today. The proletariat movement, the women's movement—all these great transformations in the life of the mission fields are results, in a large measure, of the Christian missionary enterprise of the Protestant churches. Not that they are altogether due to missions—no one would claim that—but at least Christian missions were in the procession that marched around these ancient Jerichos of superstition, ignorance, darkness, injustice, oppression and grief.

Now, having said that as the approach to what I want to say this morning, let me say this: that my criticism or my appraisal of the Christian missionary enterprise is not out of books, but it is autobiographical. I come myself out of confusion of mind. I am just out of India. I was secretary of the commission that was sent to India by the International Missionary Council and coöperating bodies, to study the Christian colleges of India, and our report lies beside me as I speak. I was in India five years ago for eight months, as the companion and associate of that great modern St. Paul, Dr. Stanley Jones. I went back to India and found in five years such great changes, such a shift in the whole missionary enterprise and its relationship to the life of the land that I was thrown into great darkness and confusion of mind. I have had to work my way slowly out of that confusion and I come to you this morning to speak of the things which I have seen and the things which I have learned.

The first thing I want to say is this (and will you let me take India as my illustration—the oldest and in some ways the most successful of our mission lands—for I am just out of India and I belong to India). I find, in the first place, in these great movements which are developing and expanding with great rapidity, that *the Christian missionary enterprise formerly in the very midst of them is being forced from the heart of these movements out to the edges*. On the one side you have this developing situation, developing so rapidly along many lines as to be almost revolutionary, and on the other side

you have a great Christian institutionalism with machinery, heavy and intricate, unable to adjust itself quickly to the turns in the road. Christian missions lack a steering gear equal to the heavy mechanism which they possess. The situation has changed too quickly for them. They have not been able to adapt themselves rapidly to these tremendous changes in Indian life. These great movements, as a result, are going past us. Not that they are un-Christian, not that they are anti-Christian—one might welcome that—but they ignore Christianity as they go forward to their goals. The Christian missionary enterprise, if it is to play its part in the nineteen hundred and thirties, and to speak with authority and with power and to speak to the consciences and the hearts and minds of men, must move into the center of these great movements, and that involves a new strategy, a new alignment, and a new effort on the part of the Christian churches. It means withdrawal at certain places. It means concentration at other places. It means unified thinking and concerted action on the part of widely different denominations.

Take the Nationalist Movement. What outstanding Christian leaders have we in the Nationalist Movement in India? And we have been in India for two hundred years as Protestant missionaries. Can you name one outstanding Indian Christian of commanding importance, who sits in the councils of the Nationalist Movement of India? There are some coming on. Some of our younger men are coming on. It was a great loss to the Christian church of India when K. T. Paul died suddenly last year, for he was rapidly making his way into the inner councils of that great development. But Indian Christianity is on the edges of the Nationalist Movement, a minority group.

Take the great movement of the proletariat of India. Untouchability is one of the great words in India today, and these fifty million untouchables are moving out, a part of the great proletariat movement of the world. They are moving out without leadership of any capacity, or with any wisdom. They need leadership desperately—wise, trained leaders who can lead this multitude out of their Egypt of disabilities into their Canaan of equalities with other peoples in India. Now, we were the first to go to the untouchables of India. We were the ones that drew attention to their lot. We walked into their hovels and flashed the light of a better day into their dim eyes. We sat down and, pointing with our fingers to the letters of the alphabet, taught them to say their *a*, *aa's* and *e*, *ee's* and all the rest of the letters. We drew them away from their fellows. We made out of them a separate community. They were no longer untouchables now; they were Christians, a separate fold. We did not send them back as Moses and Aaron were sent back to their fellows—"Thus saith the Lord God: let my people go," and Gandhi

claims to be their champion and their leader. The spinning wheel and the untouchables are his favorite theme.

Take the great women's movement in India today. The president of the Women's Educational Conference, speaking at Lahore, said that the Christian missionaries were responsible for the beginnings of the women's movement in India, and she paid a very high tribute to the Christian missionaries, but the leadership of the Christians is gone in the women's movement in India. Theosophists lead the procession now. Christian missions have been too suspicious of the Nationalist Movement in India, too unwilling to trust the Nationalist Movement with its traditions and ideals out of the past of India with which the women are so concerned, and yet we still hold the strategic places in the women's movement. Our Christian women's colleges are the best colleges in India, all things considered, and they told us in India, up and down, that the finest thing that Christian missions could do in India would be to prepare for the great avalanche—that is the word they used—the great avalanche of Hindu and Moslem women that would be demanding higher education in the near future. Said one educationalist to us, "The finest thing that Christian missions can do in India would be to close all their men's colleges and turn them into women's colleges." And yet our women are not awake. There are only three small Christian colleges for women and three larger; only three and one-half per cent of the students in Christian colleges of India are in the women's colleges. Ninety-six and one-half per cent are in the men's colleges. Our women are not doing their share in this great, developing women's movement in India, which carries the regeneration of India so deeply in its heart.

Then I come to the breakdown in the field of education. No, I don't mean breakdown; I mean that we are being pushed to the edges, that we are not in the heart of the movement of the day. Christian missions have had a splendid record in the field of education. Eight per cent of the colleges of India are Christian. Sixteen per cent of the students that go through college in India go through Christian colleges. One out of every six comes into our hands. We have the opportunity to mold one out of every six college graduates in India today, but the principals of these colleges recognize that we are slipping, and it was because of their plea and their request that this particular commission was sent out to suggest how the Christian colleges of India could work back into the center of things.

We are tied to a state system of education which is still wandering in the wilderness, which is determined by the poverty of India rather than by what is good for India's welfare, and the Christian colleges today find themselves unable to exploit the opportunities which they themselves create. Do you know that there are more non-Christian teachers in the men's Christian colleges of India than there are Chris-

tian teachers? In the thirty-two Christian colleges for men, there are 397 non-Christian teachers and 357 Christian teachers. In many and many a Christian institution we have a non-Christian teaching science and a non-Christian teaching philosophy, two tremendously important subjects for the nineteen hundred and thirties.

We have, of course, an overwhelming preponderance of non-Christian students in our Christian colleges. Eighty-seven and one-half per cent of the students in the men's Christian colleges of India are non-Christian. Both the largest American college and the largest British college have a student body ninety-seven per cent non-Christian. With a faculty that is so non-Christian in numbers as it is, and with a preponderating non-Christian student body, how can you expect the Christian colleges of India today, or, for that matter, of other lands, to create more than a mild Christian influence where they ought to be making a profound Christian impact upon the situation? Add to this, also, the crowded curriculum, the effort to keep up the administration and the routine, and therefore the inability of our Christian educational missionaries to give themselves to personal contacts with their students.

If I had the time this morning, I would like to say that another *great fallacy in modern missions is this: that many means much*. It does not. Many Christians do not mean much Christianity. Many centers occupied do not mean much accomplished, and many institutions do not mean much Christian influence. We have got to throw aside the statistical tables to estimate the power of Christianity in this land. The Kingdom of Heaven is not a Chamber of Commerce. In the strange mathematics of Jesus one may be more important than ninety and nine. The most stirring things I saw in India were not buildings and not crowds, but the face of one Burmese girl belonging to the gospel team that was sent out from Judson College into India—one young Christian apologist talking in a small village of India to a crowd of Mohammedans—one Lutheran communion service at Guntur. Not many necessarily, but much.

Again (I would like to say) *we have put finance to the front too much in our modern missions*. We have made the collection plate and the duplex envelope rather than the Cross the symbol of missions to our people, and, as a result, we say, "If any man would be Christ's disciple, let him join the church and make his subscription and so follow Him." We have spoiled a good word—*missions*—which means sending. We have made the word *sending* mean *spending*. Enthusiasm was characteristic of the first missions and finance took care of itself. When enthusiasm dies out then we struggle to keep finance going. What we need to do is to bring in the tides of enthusiasm for a new world, a Christlike world, and the finance will lift of itself with the power of the tide.

There are other criticisms that I might make, but my time is up. Let me close by saying this, *that the youth, the best youth, must be recaptured by the missionary enterprise* before we can go far in meeting, joyfully and adequately and enthusiastically, this new decade. We have lost in a large measure the best youth of the colleges and of the churches for the missionary task of the church. We must now speak a vocabulary that they can understand. We must move out into a world that they feel is their world. Every newspaper sounds the bugle call. The new world is forming for better, for worse. The student today is impatient with the word "home" and the word "foreign." He is ready to deal with the whole world and not a divided world. These movements of which we hear cut across the continents in these nineteen hundred and thirties. Is it not time, I ask you, to take the word "foreign" out of the Christian missionary enterprise? Is it not time to take it out of the Student Volunteer Movement? We must keep a specific objective, the youth of the world in the service of Christ.

I end with two brief words of hope. This is the day when God is creating. The creative mood of God is on. Jesus saw the kingdom of heaven, the kingdom of God, ever moving across the threshold. He went out to meet it at dawn, and saw its powers running through the day. He kept this attitude of expectancy to the end, and there He is, as He hung on the Cross, still eagerly expectant: just beyond this day lies paradise, and just beyond are the waiting hands of God. God is creating. It is time for us to create with Him.

And the last thing I say is that we must not forget the power that dwells in a single human personality. Eleven disciples turned the world upside down. One disciple became the apostle to the Gentiles. Two German students set the Protestant missionary enterprise going. One young English cobbler and one young Cambridge don woke the Church of England. Five American college boys started the foreign missionary movement in this land. A handful at Mount Hermon saw the opportunity of that day and started the greatest Christian crusade of all history. One man's faith is redeeming the world. My hope this morning, my confidence is in this, that according to that one man's faith it is being done unto him, and I do not believe that we have yet reached the frontiers of the dream, the hope, the enthusiasm of Jesus for the world. According to his faith it will yet be done unto him.

AFTER THREE GENERATIONS

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Long ago somebody wrote, "There is always something new from Africa." I am afraid today Africa itself has come up against something new in speaking into a loud speaker and for only half an hour before two thousand people. That is contrary to our custom, for we are a race that like to speak at great length.

I have traveled the farthest of the delegates, having covered ten thousand miles to come to this Conference, and I take it I am here to supply a little color to the proceedings on this platform. I am in good company—that of the black mahogany piano; and whenever you want to be impressive on a solemn occasion you must get a fine black suit to match the occasion.

In the far-off days, Africa was regarded as bringing something new because great wealth came out of it, as it still does today; for three-fourths of the gold of the world comes from there and all the diamonds. Some distinguished professor has discovered that Africa is the cradle of the human race. I have always thought that in Asia were the beginnings of the human race, but we are told now that we can claim that in Africa. However, I don't agree with one geography textbook which says that "if Africa be the home of the most human-like apes, it is also the home of the most ape-like human beings." Still I suppose we must take the facts as they are.

Now then, I am asked to criticize or rather to make a critical appraisal of mission work in my country. Being a mission product I fear I dare not, because according to my custom I can't criticize my own father. I stand here only in a position to estimate what my father has done. First of all I wish to tell you how in myself I reflect the missions in my country; secondly, I wish to speak of the achievements of missions in my country; thirdly, of the problems with which we are faced as missionaries; and lastly, of the opportunities which are ours in a country like that for people like us.

I stand here not as a type of the Africans of my country, because I am really an accident thrown up on the top of those multitudes who are standing in the background. In my country we have just about four generations of missions. Taking my own family, I can say that my grandfather was converted from paganism. His son, my father, had to be educated, because the missions at that time found that education must be given in order to enable them to read the Bible and understand the principles involved. My grandfather found it expensive to clothe my father so that he could go to school (for my father went about in nature's clothes), but in order that he might go

to school, some money was raised by my grandmother who worked for half a dollar a week in order to purchase a shirt to justify my father's going to school. That was his entire wardrobe in those days. He told me that when he elected to be a teacher a great sacrifice had to be made by his parents. In school he kept up as a student until he passed the teacher's and the matriculation examination by private study, which in his day was a miracle for a black man to achieve.

Then after that the missions had to establish high schools to provide education for his son—myself—and my generation. When I took my degree in London, it was a miracle in those days. In my own university college where I teach, it is no longer a miracle, for many others have done it. All along the line the missions were providing schools for us. I can say with confidence, if we had no missions in our land, I would not have been here, because there would have been nobody to provide schools. The government doesn't provide a single school for the Africans. We have to look to the missions to provide us with education. Perhaps in the days of my children, whom I am educating, we shall make a little further progress not only in education but in the development and realization of the Africans' playing their part in the work.

That gives you the type of the generations of education and mission work in my country.

Secondly, in my country there was slavery, and it was abolished through missionary intervention. But today there are some things which are very much like slavery, not literally, but in effect, and to this day we find that the mission bodies help us out and are still fighting hard to defend our people from harsh legislation and unjust treatment in the country. Today historians are just discovering the great value of some of the missionaries who a generation ago played a great part in helping us. For instance, Professor MacMillan, one of our eminent historians, has written a book in which he tells of a missionary named Dr. Phillip, who was a great helper of the Blacks. The foundation of progress has been laid out in our virgin country by missionaries. In my country we are in great need of the creation of a sound public opinion in race questions to adjust race problems, and in this also the missionaries have been a great help, and they are working for the good of our country. In my country we have a need for sane Black leadership. Every black man who is a leader of any importance is a product of missionary work. Outside of missionary work there is no leadership. In the question of the relationship between Black and White, we find it is the missions who have helped us a great deal, through perhaps one individual in particular, the great Dr. Aggrey, who came in 1921 and showed us how to compose the differences which had vexed us. The mission workers took it up, and it has produced good in our country.

My third point is a number of problems that come before us. Our

people have some candid criticism of different things which they see not only in the mission field but in connection with the whole affair of Western civilization.

I was reminded of this very much by last night's addresses of Mr. Page and Dr. Koo. My people see the failure of the organization of civilization. I won't say the mission, but civilization as a whole. They ask pertinent questions: "Where does Christianity come in, in all this? Do the statesmen adopt Christianity as their principle in governing? Do business men take Christianity as their business basis? Do white men, or all people who bring us Western ideas, really practice Christianity? How is it that in our own land the government of subject races is proving a failure, in the failure to observe Christian principles? Why is the world as a whole still un-Christianlike?" Here, my friends, we will have to learn to criticize ourselves. Someone has said, "When you are going to criticize, it is wise to do two things: First, pray before you criticize; second, learn to criticize yourself. Then if you start to criticize someone else, many times you will find you haven't very much ground left to criticize."

One student came to me last night and asked me a question: "What can we do as Christians to help bring about good? For instance, in the question of the Black and White races and nations, what can we do? What is within our reach?"

I said, "Well, I think your conditions in Texas must be very much like ours. I think you can help us directly in your universities by organizing circles and groups, taking up a book that is germane to the question, and trying to get some members to join that group; because by the education of the individuals in the college you put leaven into the whole body of students."

This country may be greatly helped by such small circles in its colleges studying the question of Black and White race relations, and you may eventually solve other things quite outside of the question of race relationships.

My country has been called the Continent of Darkness, the Continent of Misunderstandings, as Dr. Jones once said; the Continent of the Interrogation Mark—up and down it does indeed look like a big interrogation mark—the Continent of Irreconcilable Divisions between Black and White, the Continent of the Inscrutable Mystery of the Egyptian Sphinx. Now then, missions have got to deal with these problems as their work. We in the mission field have to grapple with these things in order to make our country a country worth living in, to remove prejudice between the races and creeds, to remove injustice, to remove all those things that make for unhappiness. One may say, "What has that to do with the Bible?" Well, last night Dr. Koo told us that our great difficulty is due to our dividing life into water-tight and separate compartments. We have to

learn that life is one for the priest, for the lawyer, for the book-keeper, and all walks of life. Life is one single whole and therefore religion is not divided from it but is in the common life as well as in all life. One of the problems facing us is to get away from this division of life in the church. We must realize that we are bound up in religion with and by whatever we do and that religion really comes first, above all other things. Those are some of the problems.

Lastly, our opportunity. In mission work I find that we have a new opportunity to impart a new orientation in our work. I don't say we should drop mission work as it is, but we should create new channels and add new methods of work.

For instance, in my country there are districts where white men live an isolated life, away from their own white folks, and some of these people have degenerated, some of them have proved a disgrace to civilization and a drawback to religious work. I, for one, have felt that it is time we had some missionaries going out to work among white pagans abroad. There is such a thing today as white pagans in other lands, that is, white men who are far away from religious influences and have fallen away from Christian standards and have no touch with Christian life, and who need church ministration. They should be helped by others of their own race. That is one of the things which is becoming a problem in my land.

We also need further opportunity to use the talents of Africans to better advantage. For instance, the talent of music, and the talent of humor. We all know the late Dr. Aggrey. His humor did a great deal to modify racial ill-feeling. You can't modify prejudice between race and race without humor. It can't be done with a serious face. One must smile about it. I think Africa has this as something to offer to civilization—to encourage the smile in the African face; and to extract a smile from somebody else, you have to begin by smiling yourself. That means that you have to begin by being just to him, being good to him and reasonable: see if you can get him to a frame of mind that will enable him to smile. In these questions some of us find it a hard battle to remain sane, much less to smile. It is an easy thing to flare up and speak out one's mind under the sting of injustice, difficult to be cool and sensible.

Today I would suggest that as many people as possible should come out of the States and Great Britain to Africa, not necessarily as clergymen, but as ordinary men in the business world—teachers, engineers, plumbers, journalists, stock brokers—who are animated in their hearts with Christ's teachings and principles. Let them come out to these lands and live Christlike lives there. We have some men like that in my land, and they are doing a tremendous amount of good. For instance, in my country, to get in the press, a black man has to commit a crime. We are discouraging that. We are urging the press to take note of some of the meritorious things done by

black men and get them in the press and eliminate the damaging and sensational reports that do no good.

We also are in need of a direct touch between the black people in my country and the black people of the States. We wish them to come out to our land. Some of them have done so already. I know of colored missions operating in Angola and the Kameruns, establishing education for us, engineering, medical and ministerial work. When American colored men wish to come into our country to work, it is difficult for them to get in on account of immigration laws. We wish to create an outlet for their love to their African brethren.

I also wish to remind you that there is a great opportunity in my land for economic enterprise. Africa is a continent with a potential labor of 125,000,000 people; so it could be a great power in helping civilization. Three-fourths of the world's gold is dug by these men, and we can supply other industries. We can supply the manganese and the platinum market. But these markets won't be available for civilization in the world until all of us can do something to enable the backward populations in Africa to realize their full personality and play their part in the world.

We cannot, therefore, say there has been a failure in Christianity. Christianity, as such, in my land has not failed, but its professors need to be more loyal to the faith. What we need perhaps is a second conversion in all of us: "Christianity has not been tried and found wanting," as one writer says. "It has been found difficult, and then has not been tried." Take Africa. Only 10,000,000 people are Christians there. There are 60,000,000 Mohammedans and 60,000,000 heathen. In my own part of Africa, South Africa, two-thirds of the black population are heathen. There is a great work to be done, and we are praying for more and more people with a good professional education as well as missionary interest to go out there, and they will find the opportunity for work open to them.

I would like to suggest also a few recent books which you might find informative about my country. One of them is "The Bantu Are Coming," by Ray E. Phillips. A new one came out this year, called "Salient of the Missionary World," by Victor. There is another one which I read on my way here, and which is just out, called "The Black Trek," by a missionary called W. J. Noble. Then there is one which is soon coming out, written by myself, called "Native Disabilities in South Africa," containing details of some of the injustices out of which missionaries and others can help our people. "Race Problems in Africa," by Charles Roden Buxton, is a very useful book, giving us the theory and philosophy of what should be the guiding principles of countries in questions of governing subject races. And, lastly, there is a book by Dr. J. R. Mott, "The Present Day Summons to the World Mission of Christianity."

Professor Ramsay Muir of Great Britain, a few years ago, wrote

an important article about what Christian missions have achieved. He traces, first of all, what was done in the fourteenth century, when there was slavery, and how the missions changed that. Then he outlines how it was discovered that the black man has a soul of equal value with other people and that missionary work and propaganda helped there, in abolishing slavery. Then he shows how in the government of subject races, we have two principles to keep our eye on, namely, trusteeship and tutelage, by countries which are in advance in behalf of those people who are backward. That is effectively embodied in the League of Nations' mandatory clause as a guide. He says: "All this conception has been developed under the inspiration and under the control of missionaries."

He sums it up by saying: "The missionary movement is something which has had the most profound political effects in men in different directions, which, taken all together, form an element of supreme importance in our outlook on the world today. One of the greatest and most important problems of today and of the future is that of how in a unified and interdependent world backward peoples can live and work harmoniously with civilized peoples. For the solution of that difficult problem it is to the missionary movement we must look. It is that movement, with its strength and inspiration, that may give us our best hopes for the future. From the point of view of the historian, this is one of the biggest things that has happened in the modern development of civilization."

That is my estimate of the achievement of mission work. It is one fraught with great possibilities, but more than that it is full of opportunity for every member of this Conference.



III. EFFECTIVE MISSIONS TODAY

GOD'S SPRINGTIME IN LATIN AMERICA

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Fellow students and friends: If you will permit me, before beginning, I am going to read four verses in one of the ancient prophets of Judah. The verses are from the First Chapter of Jeremiah:

"Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

"Then said the Lord unto me, Thou hast well seen; for I will hasten my word to perform it.

"And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot, and the face thereof is toward the north.

"Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land."

The time through which we are passing has taken many things away from us, but it is also bringing some things back to us. One of the things being brought back to us is a new appreciation of the Old Testament. We can understand those prophetic figures and the world they lived in better than our fathers or our forefathers in many generations. One thinks particularly of Jeremiah, that lonely man of Anathoth, considered by his people the most unpatriotic of Jews, the man who dared to pay the price of being a prophet and refused to be a demagogue. Our world brings back his world: the lurid contrasts of our world, its shameful paradoxes; its swash-buckling nationalism; the crack of doom which sounds around us makes his world wonderfully familiar. As we look out on our time and let our associative imagination play upon it, no better vision, no better symbol in the light of which to gaze at our age comes before us than the early vision of this man Jeremiah. As a young man in the Judean wilderness he saw one day a plant, a characteristically Palestinian plant, an almond tree. It was in blossom. What did it mean? In Palestine the first sign of springtime is a sprouting almond blossom, symbol of God's awakeness. But in the background of the bursting blossom with its beauty and its fragrance, what did he see? A seething pot, a boiling cauldron, symbol of what? Of crisis, of impending doom, of God the judge. God was in the twig and God was over and about the cauldron.

As I have tried to survey for this Convention the world which I myself know best, the Latin American world, these symbols have spoken to me afresh, and what I say this evening will be an endeavor to interpret them to you, to make them live to you in the con-

crete terms of the present situation of Latin America and of Christ's kingdom within its frontiers: the blossoming twig and the seething cauldron.

During most of the sessions of this Convention the reality of this seething pot has been brought prominently before us. We have been made to feel its bubblings, its frothiness, its constant danger of spilling over. We have been made to listen to the crack of doom, and we have shivered. I want to begin where previous speakers, especially those of last evening, left off. I want to begin with the reality of the seething pot in the Latin American world. We have it there too, and, if you will allow me, I will very briefly and very simply, analyze some of its ingredients and consider the fires that tend at the present moment to make it bubble up and threaten to make it spill over.

When one thinks of Latin America one thinks of the most cosmopolitan region in the world, the greatest crucible of race fusion on this earth, and to the honor of the greatest of the Latin American republics there is no such thing there today as race conflict. I take Argentina. I take in particular Brazil. Brazil has embarked upon one of the most momentous ethnic experiments in history. It is deliberately fusing together in one crucible all the races within its borders. It is one of the consoling features in the modern ethnic situation, that in Brazil negroes are regarded as brothers and are being absorbed into a section of the Brazilian population. Brazil is, moreover, today the greatest, practically the only, hope of Japanese immigration in the world. In recent years, more than 100,000 picked Japanese farmers, selected by the Japanese Government, and especially invited by the Brazilian, are being absorbed into the national population. If it were possible for other countries to proceed as Brazil has done, the ethnic problem would be on its way to solution.

But here in this pot, among this seething mass of humanity, we have the bubbling, the ferment of ideas, and all within the last decade and a half. When Lord Bryce visited South America, in 1913, one of the things that most impressed that great statesman and observer was the lack of intellectual climate in South American capitals. Few books were read, he said. There was comparatively little culture. Were he to visit Buenos or Santiago, Chile, or Lima or Mexico City today, he would find more cosmopolitan intellectual ferment than in any other great capital outside Paris. What I mean is this: in recent years, the Latin American book market, especially the South American book market, has been flooded by translations of the most representative works appearing in the leading languages of the world. Tagore scarcely publishes a book in English when it appears in Spanish. Bertrand Russell is only done denouncing Christianity when his words find an echo in Spanish guise. There is such a ferment there that if only Christian forces realized it and poured into

that pot other ingredients, the best that is being said in their countries regarding Christianity, who could tell what might be the resultant product when the bubbling died down?

Playing upon this pot, crackling around it are flames of passion, social passions, religious passions, political passions. Chile might have at any time a Communistic revolution. Mexico is seething once more with religious passion. The latest order has decreed that in the Mexican capital, that great city of over one million inhabitants, ministers of any given religious sect shall be limited to one for every 50,000 of the population. You can see what is brewing in the religious future. And there are political passions. Sixteen of the countries of the Latin American group of nations have passed through revolutionary periods in the last few years. Someone will say, What hope can there be for such a people? I draw attention to this fact, that the ferment in this pot has new elements. Whereas former revolutions centered around great personalities, present-day revolutions center around or tend to center around great principles. In very many cases the revolutions have been constructive and have been motivated by great human causes and longings.

I want to draw attention to but one fact of tremendous importance, as I see it, for the future of Christianity in Latin America, one tendency of this seething pot, one of the flames that makes the pot effervesce most and gives most probability that one day it will spill over. I refer to the growing consciousness of economic serfdom, the consciousness over which men and women of the new generation are brooding in these days in Latin America, that their respective countries are not free nor likely to be free in their lifetime, nor in the lifetime of their children's children, if the present situation continues. And what will happen, unless the Christian forces represented in this Convention in particular are disposed to see to it that the countries they represent are prepared to carry on economic dealings with those countries in the spirit of Jesus Christ? The time will come, which has come in Russia, when those countries will decree that religious influences coming from such countries shall be barred entrance across their frontiers. There are evidences that this is taking place today, and it requires little imagination to see what it will mean to the whole missionary enterprise. And because the world is now so knit together, other countries might do the same. We are bound to face the fact that for reasons such as these, there is a constant limitation being put upon the possible types of Christian work which may be carried on. I do not say that will be forever, but I do say there will be no hope of a change unless every aspect of life in so-called sending countries becomes permeated with the spirit of Jesus Christ.

So much for the pot. I am more interested in dealing with the emblematic springtime, symbolized by the blossoming twig. I make

bold to say that the most characteristic feature in Latin American life today is perhaps not the pot, though it is there, menacingly there, and God over it, but the almond spray in blossom in God's spring-time for all who care to see it, and feel it.

I see evidences of spiritual springtime in Latin America. One evidence is the appearance of an upward look on the faces of representative men and women in these countries, such a look as we associate with the advance of spring, with the presence of spring breezes. Latin America did not always have that look. It began its history in modern times with a downward look. Its most representative men looked toward the ground. Their ancestors came in search of gold, and they found it, and the coffers of old Spain spilled over. They came to rule, and not to work. They looked down upon men at their feet and subjugated them. And then, when the dawn of political liberty broke, the downward look became the forward look. Advancement, progress became the motto. Said a great Peruvian agnostic, "In order to walk, it is not necessary to look upward; it is sufficient to look forward." "God," he said, quoting a French writer, "seems to have handed over politics to man and kept religion for himself." It was not considered possible that an intellectual man should be also a religious man. Religiosity and intellectuality were counted incompatible, and the only thing that mattered was to look forward.

But now the forward look has proved to be insufficient, and men look wistfully towards heaven, towards the great spaces. I think of a disciple of the Peruvian just quoted, the man who said, "To walk, we need only to look forward." He was a member of the recent Peruvian cabinet. In a special paper he wrote for me before the Conference of Montevideo in 1925, he said, giving his own religious viewpoint, "From a boy, I have tended to look up, not I think with any particular astronomical preoccupation, but with the longing that the great spaces should speak to me." In the last decade, the halls of universities have become open to the proclamation of a religious message, halls of learning from which before such a message was taboo. What form has it taken? Only three years ago, an Oriental, a Hindu theosophist, made a triumphant march around the great capital cities of the Latin American countries, spoke to the elite of the population in crowded universities and public auditoriums, expounding the principles of theosophy. Had he tried to do it ten years ago, he would have found those doors shut, and he in his Oriental garb, with his strange ideas, would have been a center of amusement.

But the upward look is going farther. It is becoming less vague, it is being concretely focused upon a certain figure, the figure of Jesus Christ. Traditionally, the religion of South America has had no more, as regards Christ, than a downward look. It has had a

Christ as a child to pity, love and patronize. It has had a Christ as a dead corpse, to give it a tragic cathartic emotion. As the great Unamuno says in one of his marvelous essays, in which he studies one of those representative Spanish Christs, "This Christ is the immortalization of death, death's eternity. The Christ of my land is earth, earth, earth. O, Christ of Heaven, redeem us from the Christ of earth." In other words, Jesus Christ has been but the subject hitherto of a downward look in Latin America and Spain. There is current in Argentine one of the most tragic phrases I know in the religious vocabulary. When a citizen wants to say that somebody is a poor beggar or a poor devil, he says, "He is a poor Christ." In other words, Jesus Christ has said nothing to life or to living man throughout Latin American religious history. He has said something to the dead, something to the weak, but to young people especially, facing life, He has been nothing but a "poor Christ." In South America today new symbols of Christ begin to appear; in that great monument on a snowy pass in Argentina is a radiant figure looking northward, symbolizing peace and radiant lordship. On one of the great hills overlooking Rio harbor will be erected an immense statue of Christ.

Not that I attribute any great spiritual significance to those monumental evidences. They are symbolical, but more symbolic and expressive is this: For the first time in Latin American history a front line literary man has written a book on Jesus Christ, and he has done so, calling himself a plain Christian, neither Catholic nor Protestant. He has done so, giving us this beautiful definition of a Christian. "A Christian," he says, "is one in whom the invisible Christ of souls finds a Bethlehem for His birth and a Calvary for His resurrection." In the closing section, he directs his upward look towards the Invisible Christ, and says, "The history of my country must be indissolubly bound up with the spirit of Christ." And he adds, echoing what we have been hearing here, that humanity today is like Cleopas and his companion treading the Emmaus road in the gloaming, and who knows but that at any moment the Invisible Christ will appear with a new message for souls? There is deep down in the hearts of representative men and women in the Latin American group of nations today, a wistful turning towards the Christ that He may reveal Himself with spring freshness and a new message. Never in the history of those countries was the environment so stirred by the Spirit of Christ, so congenial for living Christianity, for the living Christian word and loving Christian deeds as today in this fresh springtime.

But not only is there an upward look. There have appeared men of action who represent this attitude. And here let me link to Latin America the great motherland of Spain. Henceforth Latin American countries cannot be discussed without reference to the great and

glorious motherland. I believe in the future of Spain. I believe that Spain's great days are not all behind her, because Spain today has some of the most remarkable men, some of the most spiritual politicians on the world's stage. Let me allude to a manifestation of the Spirit of Christ, to a new springtime in the Iberian Peninsula.

Not long ago—only this year, this year that dies tonight—the last of the Bourbons crossed the Pyrenees on his way to exile. The world was startled by one of the most remarkable revolutions in history, or at least in modern times,—a nation so passionate as the Spanish people changing from absolute monarchy to democratic government without bloodshed. How did it happen? I have seen so far no answer to that question. Not many months ago, Madariaga, the late Spanish ambassador to Washington, gave a lecture in the University of Mexico. Among other things he said, "When my country was heading for militarism and dictatorship, it had but one statesman, and that statesman refused consistently to be anything more than a teacher. He refused to have anything to do with politics, even to become minister of education. But," he added, "what has taken place in Spain today is the work of that one man: Don Francisco Giner de los Rios."

Don Francisco came from Andalusia at a time when Spain had no sense of mission, when there were no relations between teachers and students, and during the fifty years he gave himself to the task of being the friend and the mentor of youth. He divided mankind into two classes: his friends and his intimates. "All mankind are my friends," he said, "and my intimates are you young fellows who accompany me in my classroom, or go with me into the country on week-end excursions." As his great nephew told me, the present minister of justice in the new Spanish Republic, one of the greatest of living politicians, the maker, I might say, of the new Spanish Constitution—Fernando de los Rios—"Sooner or later Don Francisco would face everyone of his students with this question, 'And you, my friend, what do you propose doing with your life?'"

He had a profound sense of mission himself. He was a profoundly religious soul, a deeply Christian man, one who felt he had to leave the Roman Catholic Church because of the intolerance of that body. When he died his bones were refused burial in the cemetery of Madrid where the bones of his loved ones lay, although another member of the new Spanish cabinet, Luis de Zulueta, said of him, "A piece of our national soul went to the grave with him." Giner de los Rios was buried, like Christ, outside the religious heritage of his people, but Spain has risen again in him and through him.

I think of a South American figure, one of the most remarkable men I have known of our generation, the generation between thirty and fifty; the young man who presented himself as a candidate for the Peruvian presidency some months ago and came near winning

at the polls. We lived like brothers. When I knew him first he was giving himself, with a group of his fellows, heart and soul to the education of the masses in his country, equipping himself for his vocation. He was a teacher in our school in Lima. He was nursed back to health in our home when the government was on his track, a tyrannical government which later fell. He went into exile with the latch-key of our house in his pocket.

When I first knew Haya de la Torre he said to me, "Excuse me, friend Mackay, but I can't mention the name of God." I said, "Why can't you?" He said, "Because that name has been so associated in my mind from youth up with things which are vile, things which I must give my life to combat, that every time I try to pronounce it, it nauseates in my mouth."

We became friends. I was able to show him that in the writings of the prophets, in Jeremiah and Amos and others and in the teachings of Jesus, were as incandescent expressions against wrong as ever it had occurred to him to utter. The Bible became a new book. After his exile he was invited by the Soviet Government, by Trotsky himself, before Trotsky was expelled from Russia, to visit the country. He went there as a Communist. Two years ago he told me when I saw him in Berlin, "I saw it all from the Neva to the Volga. I was a Communist when I went, but what I saw cured me of Communism forever. That is not what we want in Latin America." He came later into touch with the British Labor Party. He met some of the Christian men in that party. His ideas became modified. He studied in Ruskin College, Oxford. He debated some years ago in Harvard. I met him two years ago in Berlin, going there specially to see him. The first thing he did when I entered the room was to take down his Bible from his shelf, and say, "Look." I saw it marked throughout. "The new book I am writing on Latin America," he said, "will be full of quotations from the Bible," and then he told me a most significant story:

"When I was in Mexico a few years ago at a time when Mexico still had relations with Soviet Russia, the Soviet minister and I were at a banquet together. He got up and made this statement: 'Gentlemen, I consider that the ideal form of government for Mexico and for Latin America is our Communistic system, but I see one obstacle, the innate mysticism and Christian tradition of your people. If only you could eliminate that religious background, that innate religious spirit which goes down into the roots both of the indigenous and the Spanish people, Sovietism could become a reality in Latin America.'"

When it was my friend's turn to speak, he said, "Sir, how dare you, a foreigner, tell us here that we eliminate from our national life that very thing which some of us at least are determined to build into the future social revolution of Latin America."

Haya de la Torre, with all his radicalism, knows that moral values

transcend economic values; that it is useless to transform the face of society by the elimination of an economic system. He knows that without religion, without true Christianity, the future of Latin America is impossible in any true, human, cultural, Christian sense. I regard that man as the most representative figure among youth today in Latin America. Undoubtedly, if he lives, he will be a future president of his country and a continental figure. I regard him as one of the greatest bulwarks against Communism in its godless form which we have in Latin America today; and that I regard as a sign of spring.

Were I to linger at this point and had I time to do so, I could enumerate instances in which, in the missions and through the missions, figures have appeared such as that, which denote springtime in Latin America. Rio de Janeiro, that great city, has called one of its streets by the name of an Evangelical pastor. In that same city next year, for the first time in the history of Latin America, will a great world assembly be held: the World Sunday School Convention. That, too, is symbolic of a new springtime.

To come to a close, this question presses upon us: What can be the future of Christianity, of missionary activity, in the present situation? We may be prepared for the greatest, for the most drastic changes, changes in the organizational structure of missions, changes in that institution which we call the Christian Church, changes represented by the cauldron and its seething. But there will not be lacking the spring almond blossom. We must be prepared calmly, joyously even, to allow God to do what is necessary in our whole social and religious structure, so that He and His Christ can have free way with us and the world.

The coming into prominence in our time of that great Christian rebel of Denmark, Soren Kierkegaard, is significant. Kierkegaard was one of the greatest Christian hearts and one of the greatest Christian minds of last century. He said once, "The church may have to disappear that Christianity may live." He did not mean the Invisible Church, but the church as we know it. We must be ready for stirring events. We must stand by as the God of Jeremiah works in His own way in the new springtime. We cannot escape the seething brew. We may hear even now the sound of the avalanche and see mountain torrents swell, with their drastic effects on the plains, but it is springtime. There is the bud and there appears the blossom, and its fragrance is distilled in the wilderness. But what must be the new attitude—the new missionary attitude at home and abroad? A rediscovery of the meaning and of the significance of the Christian cross becomes imperative.

With a reference to another great figure in the Iberian world I close. The man whose personal influence I have felt more than that of any living writer is the Spanish thinker and Christian, Miguel de

Unamuno. Two years ago, before the Spanish monarchy fell, I shared two days of Unamuno's exile in the little frontier town of Hendaye. He took me one day to see a new bust of himself which a great Spanish sculptor was making. Across the region of the heart was the sign of the cross which Unamuno, with his own fingers, had drawn before the clay was dry. A cross not dangling down his neck, but across the living crusader's heart of Don Miguel de Unamuno offers us the symbol we require.

It is the meaning of that symbol which Christians must rediscover in our time. How does Unamuno interpret that cross? He means that the living Christ is agonizing still, agonizing in the hearts of His true followers for the world's redemption. And going back to Kierkegaard once more. Said Kierkegaard once, "When I think of the living God, I cannot think of Him on His throne of bliss. When I think of God I think of Him on His throne of sorrow, for sympathy means sorrow, and infinite sympathy is in the heart of God." Therefore in a very real and reverent sense, God experiences measureless sorrow. I think Paul had the same idea, in speaking of the sufferings of Christ, that only through the fellowship of that suffering and only through allowing the living God in Christ Jesus to agonize in our hearts for men and women can there be true Christian life and progress.

This conception, this creative conception, brings to us a challenge. In recent times, we have tended in church life and on the mission field, to substitute an Hellenic for a Christian conception. We have said that Christianity must produce rationalized personality, perfect equilibrium. But this equilibrium is pagan, not Christian, because nothing can ever be at an equilibrium point in the life of a true Christian. Why? There will be at the bottom of personality an abysmal peace to make life and thought possible, but Christ's peace is paradoxical. On the surface, in thought and in deed there appears a tension, a tremendous tension, inspired by Him who is within and beyond.

The creative attitude to this situation and to that unseen, which, in spite of the seething pot and the crack of doom, we can greet with a cheer because God reigns, consists in identifying ourselves with human sorrow, need and suffering in mind and in body, letting ourselves go with the most absolute abandon. That being so there will be as great a place for missionary representatives of Christ in every sphere, at home and abroad, as ever there was, and more. It is a tremendous time to live in, a time to give a thrill. It is thrilling to be young now. In spite of the pot and because of the pot, let us enter the conflict. Even if winter be prolonged far into spring, and a long winter conflict be still before us,—we can go into it and listen to the crack of doom around us with spring breezes upon our cheeks and the blossoming almond spray before our eyes.

SETTING CHRIST DOWN IN ARABIAN SOCIETY

PAUL W. HARRISON

For Twenty-two Years Medical Missionary to Arabia

What is the missionary enterprise? Why, we read in the Book that God was in Christ, reconciling the world to Himself. What sort of a picture is that? I will tell you. Several years ago we were coming back, all the way from Riadh, across the desert in the summer, and every noon the thermometer was 130 and more than that. One day we sat and waited between ten o'clock and three, because we don't travel at noon in the desert. We waited there and two Arabs went out to hunt for gazelle and only one came back, but the caravan had to move, and so, as we started, two messengers went back to hunt for the missing man. We don't deal with the embroidery of life out in the Arabian desert at noontime in summer, and we all of us knew that that man would be found and brought back or otherwise the next day he would be dead. I can shut my eyes still and hear the voices of those two messengers on camels as they went, one in one direction and one in the other, and we could hear them calling, "Abdullah, Abdullah," and to our great relief two hours later those men returned and one of the camels carried two riders, so we knew that the man was saved.

What is the missionary enterprise? It is the voice of Christ out through the world, reconciling men unto God. "Abdullah, Abdullah," that is the essence of the missionary enterprise. And whom does Christ call to Himself? He calls little children to Himself.

There was a tiny boy in Bahrain, who brought his father to the hospital. His father had nephritis and he didn't get well, but that little boy took care of his father for a month and a half. It was the finest example of filial piety that I ever expect to see. And one night the little boy waked up and his father was dead. That tiny boy at two o'clock in the morning went downstairs, that little eight-year-old stranger, to find his way across a strange city, and to bring back his relatives who lived there so that the funeral of the father might be arranged for, and that tiny boy sat and watched while they washed the body and wrapped it in a clean cloth that they bought in the bazaar, and the little boy went out with the funeral train to the cemetery. He sat there to see that the Koran was read properly, and that all the funeral rites were carried out as they ought to be, and I marveled at that little boy. I wondered if it could be true that boys grow up in Arabia so that when they are eight years old they are men of dignity and poise already. But no, it was not that way, because when the funeral was over that little boy hunted through the hospital until he found the doctor so he could cry in my lap.

It is not a very difficult thing to know what Christ meant when

you look into the wet eyes of a boy like that and remember that Christ said, "Suffer the little children to come unto me and forbid them not."

Whom do we go out to Arabia to save? That kind of boy.

We had a tiny little girl. She came to the girls' school in Bahrain. I never saw Fatima, but I heard a great deal about her. (We men don't see very much of the women and the girls out in Arabia.) Fatima was a tiny little girl, ten years old perhaps. She was the prettiest girl in school and the smartest, and also the naughtiest. Her teacher, oh, just loved her to death. And then one day when I came there the teacher had eyes that were all red. She looked as though she had been crying for half the night, and I said to her, "What is the matter with you?"

"Oh," she said, "Fatima is going to leave us."

"Well, all right, where is she going to go?"

"She is going to be married."

"Whom is she going to marry?"

It appeared that the judge of that city, an evil old man of fifty-five, had divorced one of his four wives, and Fatima was to be his next victim.

Whom did Christ mean when He said, "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven"? He meant little girls like that and little boys.

Who is going to go out and take men and women and boys and girls out of the prison that they are in now? We are. And how are we going to do it? We are going to go out—we are doing it now—into that country, into all those countries, and set down right in the midst of society out there the picture of Jesus Christ. No, not that. We set Christ down there, Himself, and we have in that message a power that is adequate to lift men up and free them from the power of that dreadful group, the rule that breaks man. Yes, but it doesn't break those men though, and by their means we are going to redeem that country.

I sat down not very long ago and opposite me at the table was another Abdullah, and he said to me, "I can't do it, I can't. I was down there this morning to buy my two cents' worth of bread, and they called me a dog, and they cursed me, and they spat on me, and they took away my money. I can't do it that way."

Yes, but there are men out there who can. I am watching one of those men who can, in whom Christ has Himself made His abode, a man who is free from the control of that fearfully strong group, and that man is finishing his medical studies this year in Beirut, and he is going to go out and be a pillar in the temple of our God in the Sudan.

Who is going to get men out of bondage? What bondage? No, not the bondage that happens when men are put into jail. That is

a myth. There isn't any bondage in being put into jail. The only way the Apostle Paul could get any vacation was to be put into jail. Nobody is put into any bondage by going to jail, but the world is full of men in bondage, men whose souls and whose minds are held by the group that they are in. Those men are slaves. Where are they found? Everywhere.

Who has a message, who has a Christ who is strong enough to free men who are in bondage like that? We have, and out there over the Arabian-speaking world tonight is gradually taking shape one of the most magnificent nations this world has yet seen. And Mesopotamia and Central Arabia and Egypt and Syria are coming together to give us a new vision of what human relationships can be.

Who is going to make that a success? We are. We are going out into that country. We are there now, and we are calling out by the power of the living Christ in the world today—we are calling out of that bondage here a man and there a woman to constitute a group of free men, which will make that effort a success and redeem the whole Arab race.

Who has a message adequate for that? We have, and we are going out to put Jesus Christ into that society.

Yes, and I sat across the table from another man. He was telling me of an old sheik out in the desert of Arabia, and the government wanted him in town. There were reasons I don't doubt why they wanted him in town, because you see out in that country we believe in safety last. We know that there are lots of things more valuable than human life, and this old reprobate made the government lots of trouble. So they sent out a representative to invite him to come and live in the city, and the representative said, "If you will come we will give you a big castle to live in, and we will give you an income so that you can have a great deal to eat every day, and fine, beautiful soft clothes, and you can go to the movies every night, and you can have, oh, a great many friends come to see you."

And the old sheik looked at that man and he said, "Yes, I don't doubt at all that everything you say is true, that if I come to live in the city I will have a large castle, and plenty to eat, and the movies to go to, but," he said, "out here I have my tent and my camels, and great distances, and God."

That man knew, even if we don't, that it is a more important thing to have in your life a picture of the great omnipotent God than it is to have a big house and soft clothes, and all the other things that we are accustomed to think about so much in America.

But that picture of the Great Omnipotent God is fading in Mesopotamia, and as God disappears, men become segmented and dis-oriented in their lives, and chaos overtakes order in society. A warm personal friend, an Arab of the younger generation, sat in my house and he said, "Yes, sahib, but what can a man believe in these days,

because obviously the old picture of God is gone. What can I believe? I used to be a Mohammedan, and I still pray in the mosque, but there is nothing to it, and I know it."

Who has got a picture of God magnificent enough, big enough, great enough, so that intelligent men can still bow down and worship? Well, we have.

And who is going to go out among the disoriented, the chaotic minds of Mesopotamia? Who has got a message that will unify men that are segmented? Who has a message that will integrate men that are utterly disoriented now? Who has a picture of God that men can bow down and worship? Well, we have.

And so we go out to Mesopotamia and we go out to China, and we go out to every other disoriented and confused and perplexed society, and in that society we set down the Lord Jesus Christ Himself, and upon Him depends the whole salvation of those communities.

And who is going to save America? Well, we are. What threatens America in these days? America is not threatened by any economic disaster. Why, those of you that have never been in the East have no idea what disaster is. There is nothing so futile, no idea in this world so childish as the notion that the durable and splendid human spirit is going to be crushed by this trifling load that we carry over here.

I have lived for twenty years among men and women that carry five times that load and they are not crushed by it! You can't crush men and women that way. America isn't threatened by any governmental incompetence. We are not going to wreck next week because Congress fails to do something. Why, the cats in any garret are just as significant. We don't go to pieces on any such failure. We don't go to pieces on any such trifling thing as that, but America is threatened by one thing in these days, and that is by the loss of her vision of Jesus Christ.

No, I don't mean by that that America is threatened because it looks as though the Christian group was to become a minority group. It has never been anything else. I doubt if it ever will be anything else. I am not sure that it is God's intention that His children shall ever constitute anything but a minority group, but we are threatened with the possibility in these days that the church of the Lord Jesus Christ in this country shall lose its vision of Christ and then we will go to wreck.

Well, who is going to save America? We are. You and I are going to build up belief in the atonement of the Lord Jesus Christ by getting men and women in the church to practice it.

Who is going to build up faith in the omnipotent and divine power of Jesus Christ in the church here? Well, we are; and who is going to convince men that Christ meant what he said when he told us that all men are brothers? We are. You and I, five hundred men

and women, will stand up and go tomorrow to the church and compel them by virtue of our insistence to sacrifice, to practice the atonement, to practice belief in the brotherhood that Christ taught, to practice all these things, and thereby we will save the church and thereby we will save America, and so tonight, the missionary enterprise comes before the students of America with an insistence and a challenge, with an opportunity for service—dangerous, bloody service. There will be graves over there, rows of them, I don't doubt, in the next fifty years. This is service that is dangerous, sacrifice that is genuine.

The call comes as it never did before. Who is going to go out to that man out there in Arabia and free him from the grip of the group that holds him now, and so build up out there a group of redeemed, free spirits that will make possible the redemption of the whole race?

Won't somebody die? Yes, I am sure they will. But who is going out into Mesopotamia and orient men? Who is going to go out to save the greatest nation of all time, China, in these days?

Yes, dangerous. I saw Bill Smith down in Charlottesville, only a few days ago, and he wasn't feeling very happy because he just had word that one of his intimate friends had had his head cut off for the crime of being a missionary.

We are going to lose lots more people like that. Who is going to go out and plant Jesus Christ in the midst of that disoriented and distressed nation and thereby make possible the greatest development any of us will ever see? We are going to go out there and do it.

We are out there now, and the call comes for a service greater and more splendid and more dangerous than anything that we have seen in this country before or anywhere else perhaps, and so tonight don't pay so much attention to the futile and the terribly inadequate messages that we have all brought to you from this platform, but if you will listen there is another message you can get. Listen! A man listened for it once and after a while he heard. He heard the voice of the Lord saying, "Whom shall we send and who will go for us?" Then said he, "Here am I; send me."

CHRISTIAN SERVICE IN RURAL AND INDUSTRIAL AFRICA

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My dear friends, you remember that the other day one speaker was in the happy position of having been allowed to choose his own subject. In this case I have not chosen my subject. I have been asked to speak about the work which I am doing where I come from, and consequently I shall have to be using the first personal pronoun more often than modesty allows. But I hope you will forget about that.

Yesterday I outlined to you the need in the mission field for people who are not professional clergymen, yet who are missionaries in disguise, and who can do very effective work in that field. In my case, my profession is that of a teacher, but I have always tried to discharge my duties with the consciousness that I am also a missionary with remarkable opportunities to carry on mission work according to the needs of my environment. My environment is a very thinly scattered population of peasants, and I was very glad that on the screen this evening you were given an idea of the kind of environment from which I come. I could identify some of the pictures here as being from near where I live. The backward state that we saw here is to be found within only three miles of my university college, a fact which is helpful to know because Africa is in all stages of development. Within five miles you will get some of the most backward and superstitious people, and also some cultured black people who live a life of dignity and worth. My only sorrow is that tonight you have not been shown pictures of some of the best living black people. They are worth seeing.

This population largely lives under its own traditional social organization, under its chiefs and headmen. The characteristic of their social system is absolute obedience, order, restraint by certain social taboos, and however elementary this system may be on the face of it, it has the merit of efficiency, from the point of view of social discipline. Dr. Aggrey once said that whenever a person disturbed the social system of any given people he should adopt the algebraic formula of elimination by substitution. By that he meant that whenever we found it necessary to move the African from his primitive anchorage we should do so by putting something from our system that will supply the blank caused by such elimination. For instance, if we abolish what the old heathen regarded as their amusements we should not leave them with nothing, but should organize a new

corresponding type of amusements that will help them. In my part of the world I have been compelled, along with my wife, to be busy studying African social organization and organizing the amusements of the adolescent boys and girls in order to counteract a great evil under which parental authority has been undermined by the influence of Western conventions. For instance, white people have a legal fiction that once you are twenty-one years of age you are free to do as you wish. Now, in Africa, we have no such idea. A person remains the child of his parents even if married, so long as he is within the call or household of his parents.

Another problem is that of rural agriculture. Every person who intends to go out as a missionary abroad should have at least an elementary knowledge of agriculture, so as to be able to help, even if only by advice, the people with whom he lives, because they subsist entirely on what they produce around their dwellings. I was fortunate twenty years ago to be in Tuskegee on a visit and I noticed what was done in agriculture, and I went back to my home and tried to apply that. I was amazed with my success because I did not know very much about agriculture, but I was fortunate to live in the neighborhood of an American Negro missionary who knew agriculture. Between the two of us we were able to make a vast difference amongst the people with whom we lived. The effect of it was to enable a large portion of them to learn how to pull their weight in the raising of food. Many of them in consequence are no longer a burden upon the government. Arising out of this my wife organized rural African women into associations for domestic efficiency. For instance, the getting of soap in my country is expensive, so we learned and taught how to make soap out of ox fat and other things which are easily found in the neighborhood, and that made a vast difference in the cleanliness of the people.

We in the mission field realize that things must start on a very humble scale, and have to be patient when results take a long time to materialize because we no longer enjoy the privilege of being the pioneers bringing the Gospel for the first time amongst these people. We have the difficulty of contending with half-Westernized pagans who know something of Western ideas, who are very conservative because of what they have noticed of the failures of white civilization, yet poor and inefficient in their economic life. This is where our patience is tried, and one's experience has taught one the necessity of trying to succeed first of all, as a foundation, by being personally godly, because no bluff can cut ice with the African heathen.

One might add here that we find a great need for a second conversion concerning the feeling of superiority; secondly, we have to learn to love them sincerely, however repulsive one may find their social habits. We saw in the pictures shown here tonight how difficult it must be to fall in love with people who live such lives as we

saw, and yet this must be done. It can be done when you get among them and enter into their ways of thought. You begin to understand, your ignorance is removed, and you no longer find their lives unattractive. I remember in my house I had to keep what we call out there Keating's Powder for destroying vermin, because often I had to sleep out in those villages and come back to my home having annexed some of the vermin, and had to have all my clothes disinfected and myself, too. I didn't reckon that to be a bad thing, out of the love I had for the people I was trying to help, and I felt that unless I really developed love sufficient to be able to sleep in their verminous haunts I would not be able to do much to save them. It takes doing, therefore, to love people whose social habits are both unfamiliar and perhaps repulsive to your own.

Thirdly, a great sacrifice is necessary, not merely sacrifice of money, but sacrifice of one's comfort. For instance, we saw from the slides that the roads do not permit of automobiles and we have to ride on horseback, and horseback riding is a very tiring thing. And we have to travel on foot. My wife today goes on foot on an average of from fifty to eighty miles a week, and I, myself, walk many miles a week, up hill and down dale and through rivers. We take off our boots and wade through the river barefooted, because we can't find bridges there everywhere, and motor cars won't let you get to those places. You can get there only by those sacrifices of your own comfort.

The next thing is that backward races are largely unorganized. I found one of the needs was to organize different groups for efficiency in their work. Take, for instance, teachers in our schools. We had to organize teachers' associations to deal with their school problems, their salaries, their coöperation with the government and people. Then we had to organize farmers' associations, as I have already hinted, to fight the lack of food, and we were amazed with the response we got from our government, a government which is notorious for being unsympathetic. They were very sympathetic when they found us trying to produce more corn, more pumpkins and potatoes than there were before, and for the first time in my life I saw our government give us money to help an African movement. The government began to pay trained demonstrators to come and help our association, although it is a purely Black association. The government began to supply us with expositions. We call them out there "farmers' shows." I think here they are called "expositions" or "exhibitions." That was an encouragement, because in a land where complaints are constantly made of the shortcomings of the government, it is pleasant to find some response from the government.

Then we had to organize the voters for the question of their franchise, because we in that country are fighting a great battle to get

recognized as citizens, a battle being fought all over the world by other non-white races. A question has been asked of me by several students here: "Is it true that in your country some black people say that the missionaries came and the result was the taking away of the black people's land?" Yes, it is true that there are many black people who speak like that, but they speak under a misapprehension. The missionaries came, but after the missionaries there came other white people who were government agents. It is those people who took away the land by unfair means; but our people don't discriminate between the white man who is a missionary and the white man representing the government. To them they are one and the same group of people. Therefore they ascribe this unjustly to the discredit of the missionaries. One of my efforts there is to try to interpret the one party, the white race, to my people and to interpret to the white people the ideas of the black people. I find that we really need an army of interpreters of the one side to the other, because much of our trouble is due to the lack of understanding each other.

We also conduct health organizations for public health. One friend asked me today, "What is being done there about public health in the rural districts?" The answer is, "Nothing," because the government organizes public work in towns only. They can't do very much for people that live away in the countryside. Therefore, it is part of our task to teach hygiene and cleanliness and rules of sanitation. But it is difficult to get the people to follow those rules. For instance, we have much trouble in inducing rural people to build and use outhouses. We try to teach them this. No, they won't follow it. The consequence is that diseases spread very easily. Disease is washed into the river and the result is appalling. Many lives have been lost simply through ignorance of hygiene, and it is one of the tasks of the missionaries to supply what the government does only for the towns.

Another problem is that of our young men who have gone out to work in towns. They handle their money unwisely. They have no idea of banking, because they think the white man can't be trusted to keep their money safely. We find this difficult to teach. But I am glad to say we have had some success, and I have been responsible for getting many people to deposit money in the post-office savings bank, and they have been amazed how much they could save by putting little by little in the banks. Today some of our people have funds to their credit in the banks by saving from the little they get in wages.

Lastly, under this head, we have joint councils. Here you call them interracial committees, and these do a great deal. In our group this morning, I showed a book from the joint council in Johannesburg, which is a town like Atlanta or any place like that where there

is race friction. In it there are eighteen people of the white race, professors of universities, doctors, lawyers, clergymen, with eighteen leading natives of the best kind and they discuss any law or policy of the government which is liable to bring about a racial clash, and in this way we have been able to save much bloodshed, through those coöperating bodies. These are spreading, and I am very glad to say that one American fund, the Phelps-Stokes Fund, has sent some money there to encourage these.

Remember that South Africa is in many ways the key to the world's interracial problem, the problem which we find in the Southern states here, in India, and elsewhere. It appears in my country in a far more acute and complicated form than we get it here. A study of my country is really worth while if for nothing else but getting a solution to compose differences between races. It offers the noblest primitive life of any non-white people in the world. Primitive life in some places in the world is a matter of ancient history. In my country it is flourishing. Therefore, it is a very happy hunting ground for the study of social anthropology. It also vividly indicates what takes place when a people are in transition from their ancient social state to the new Western conditions and the dangers which they encounter in their way.

I encountered a remarkable breaking up of the old thought of conduct among my own people as measured by the standards of their old customs. It became fashionable to be anti-Victorian, to be anti-praying, to be against moral protection. Our girls didn't want chaperons. They were against all things of the previous generation. It was fashionable and brave to despise what your father feared. Our fathers used to fear to touch pitch lest they be defiled. I found our people in an attitude of thinking it a brave thing to touch pitch and be defiled. It was fashionable to despise the old African customs.

On my way here, I read a new book, a novel written in my own language by a very capable writer of my color, and it illustrates this condition of things very well. In this story, the father of the heroine, whom I shall call Mary, is breaking the custom of his forefathers, namely, the careful handling of cattle. The mother of Mary despises the old custom of being obedient to her husband, and we get a clash in the family household which was a rare occurrence under our primitive customs. Mary is insubordinate in school. When she is punished she runs back to her mother and her mother runs panting to fight the teacher. The father thinks it is right for Mary to be punished. The mother thinks it is wrong. We have the household divided. According to custom this couldn't be, because the wife was regarded as a child and the husband was the master of the house. Then Mary is free with boys in a way which is contrary to our primitive customs. Mary snaps her fingers at all primitive customs. She toys with love-making. Her marriage in

consequence collapses in ruin, because marriage to her is a mere picnic. Money, in Mary's idea, is life's aim. For money she accidentally kills her child and her husband, and she intends to end her life by suicide, but fortunately for her she comes in contact with a missionary. She becomes converted and the story ends with the verse, "When the wicked man turneth away from his wickedness and doeth that which is lawful and right, he shall save his soul alive." In my language it runs, "he shall save his soul during his lifetime on earth." Now, then, I forbear to make a commentary upon the different points in this novel where our customs have been broken, but I think you can yourself understand from that what a great difference the arrival of European customs can make among our people.

I wish to give you now some of the temptations to missionaries out in the field.

First, there is the danger of a missionary's being absorbed in his own leadership of the people and thus becoming indifferent to the genuine efforts of native Africans or else positively determined to crush out of existence anything like initiative on the part of the black man, because the missionary fears that this might overshadow his or her work. Now then, the Africans, like all other human beings, feel that the time has come for them to exercise control over things, and they wish to have some control even over churches, but the missionaries are diffident to entrust their work to a doubtful leadership. In the Jerusalem Council we discussed this policy and we decided that it was a wise thing for us to try to teach backward peoples gradually to manage their own affairs and we agreed that the ambition of the missionary shouldn't be to remain there forever but rather to take notice of signs of improvement in his people and to be glad to withdraw from the field if it appears justifiable and if the people are sufficiently trained to be trusted with their own management. This is already an accepted policy in some mission fields and it is a success.

The second danger is that some missionaries begin to view their work as being a reserve job for their own children, and they think that they are to remain there forever and ever and that their generations should continue there. They lose sight of the fact that they are among a developing people who should be taught to carry on their work for their own people.

Another one is that missionaries often forget that our churches are the only public hall we have. Therefore, all meetings must take place in a church. But many missionaries close the church if the Africans want to hold their own meetings, unless they are strictly under the guidance of the missionaries. We should be able to trust the people to do some things and see how far they can go. If you help the African in such a way as to destroy his power of initiative

or to replace such initiative, then your work will be disastrous to the indigenous national.

Lastly, under this head, it is dangerous to give African youth a wrong view of religion. I will give an illustration. Many of our young people have got the view that religion is something divorced from a jolly life, that it is a lugubrious thing, that it is something that happened 2,000 years ago, having little reference to the situation today, and I am glad to say the Oxford Group Movement in my country is insisting upon bringing religious experience in individuals up to date so as to be saved from becoming stagnant and resting upon laurels and upon the ecstasy which one experienced some time back. Some of our young people view religion as a system of negatives, a system of "Thou shalt nots." Also they view religion as being only attendance at church on Sunday with black clothes, and so on. I leave it to you to find out how to circumvent that.

Now I wish to give you a few examples of what I regard as successful missionaries on the field.

In this case there is one lady—and it won't matter very much whether she is my wife, but one little woman—who works among the black women in rural communities in connection with child welfare. In our country infants die at an appalling rate. In fact, you wouldn't believe me if I gave you the figures. In this country, I think it is reckoned that the death rate of infants is about 60 or 70 per thousand, but among the black people it goes up to 500 and 600 per thousand. It is all due to ignorance of how to bring up and feed little babies under the new conditions imposed by civilization. Under the old customs there was no such death rate because there were plenty of cattle and plenty of milk and good food, but with the establishment of industries in towns our people were deprived of many elements such as milk and fresh foods, fresh fruit, wild berries, meat, and so forth. They live largely upon coffee and bread, morning, noon and night, and then they feed their infants on tea and coffee—infants two weeks old. Well, those things have to be corrected, and it is very difficult to correct them. I am glad to say the Phelps-Stokes Fund sent us a little money to help this lady to get around, a few years ago.

She founded clubs or child welfare associations and these have flourished and the people are appreciating the big difference it has made in the death rate of their children. To fight domestic poverty these people are being taught by this lady how to make soap out of eggs, out of prickly pears, out of hogs' fat. They are being taught applied economics. They make cupboards and shelves out of ordinary boxes. They preserve fruit and cook and do other things in the home. They are also taught how to make food more palatable for the husband. For instance, there is the pumpkin. The pumpkin

in my country has been made in only one way, and the husbands were getting sick of pumpkins made in one way. Under this system they are taught how to make pumpkin fritters, and as a result many of the husbands are now encouraging their wives to join these clubs, for they find cooking improved in the home.

They are taught hygiene and an appreciation for beauty, how to grow flowers around the house. You saw in the pictures that the average African house has no garden, nor flowers. This club teaches them how to beautify the environment of the hut by planting a kitchen garden patch for cabbages, onions, flowers, and it is remarkable how popular these clubs are in some of our villages. Many women take pride in them, and it is a delight sometimes when I go among them to see how glad they are.

Then this lady also tackles the problem of the adolescents because in my country boys and girls between ten and eighteen are offering us a great trouble of insubordination, since the advent of the missionary, because the missionary discouraged the old games as being heathenish and degrading, and stopped games. What were we to do? "O, pray; go to Sunday School and go to school!" was the answer. Well, you can't abolish games and put in their place only prayer and school. You must substitute new kinds of games. This lady is teaching a new kind of systematized games, borrowing from some of the old primitive games and borrowing from the Boy Scout games, striking out a new line, and the appeal has been wondrous in some villages. We find this responded to in a manner we never thought we could get.

In this regard, there should be no misunderstanding that Blacks wish to rebel against White leadership. It is only that we think it our duty to lead our people and to use our brains to invent things in accordance with their environment and need, and we find a response that encourages us.

Next I wish to say a few words about Ray Phillips, the author of "The Bantu Are Coming." I regard him as an effective missionary. He is sent out there not to go and build a church but to carry out his religion in saving the spiritual life of the young men produced by the missions. These young men and young girls go to towns like Johannesburg. They find there, after work is over, their evenings and leisure hours left blank and the devil gets them. Ray Phillips is an organizer of the leisure time of young native Christians in towns and his work has borne remarkable results. He has organized what we call a Bantu social center, something like your White Y. M. C. A. here, where the men can read magazines and newspapers and have a debating society, lectures, movies. These organizations in your own lands fill the time of young people usefully and are effective in home missions because they save the lives of many people from drink and other evils that would follow if

they were allowed to have their time completely blank and hanging heavy on their laps. Ray Phillips is distinguished also for the fact that he employs black dressmakers to make dresses for his wife and children. He employs a black piano teacher for his children. Those things are really happy gestures. They show that this man has his love for us, and we appreciate things like that. He is a missionary who uses his opportunity to encourage African initiative.

Another missionary we have there is Rev. Max Yergan. Some of you know him. He is a missionary devoted to a specialized kind of work, namely, to influence students, white and black, in our colleges, and his success and that of his wife have been amazing. I could spend time telling you about the big conference Yergan organized last year, but I am afraid I couldn't finish it, so I pass it by. His work strikes me as an example of effective mission work.

Then I will mention a university professor of our country, called Professor Edgar Brookes. He works to deepen the spiritual life of students. I met one example of his students in the boat I was in, a young Dutch lady. She came to speak to me and asked me to walk up and down the deck with her. I found out she was trying to carry out her spiritual conviction that being a Christian she cannot distinguish between man and man whether white or black. She braved public opinion successfully. Her example was followed by other white people in the same steamer. I had been placed at a separate table in a corner, having a waiter all to myself, but through the example of this woman some European male passengers actually asked for permission to be allowed to come and sit with me to show their friendliness. I was happy though alone; I was not worrying about this discrimination; but I appreciated the gesture when I saw a young girl braving public opinion for the sake of carrying out her Christian convictions.

I have mentioned to you the American Negro, Rev. J. E. East, with whom I was associated in building farmers' associations. I could tell you much about him, for he is another example of effective missionary work. There is another missionary, Rev. L. Mzimba. He organized a successful indigenous church, a big church, where the work is orderly and shows that these people are coming on.

In conclusion, my friends, I wish to advise you to study as much as possible the lives of missionaries. I know of nothing that helps one in any profession more than studying biographies of people in your line. Here we are interested in missions at home or abroad. Therefore, the study of books about lives of missionaries is a very important thing.

"Learn till you die, and when you stop learning, you are dead."

I wish to save you from pessimism. In my study group we now and then come to a point where we are inclined to become pessimistic and we say, "Well, what is the good of trying to reconcile black

and white in such hopeless conditions?" But we can somehow always find a way out, and that way out happens to be the Christian way. Christianity seems to offer the only solution whereby we can hope to harmonize conflicting sentiment. I end with this advice and quotation:

"If you think you'll lose, you have lost,
For out in the world you'll find
Success begins with a fellow's will;
It's all in the state of mind."

INTRODUCING MEN TO CHRIST IN PERSIA

WILLIAM MCE. MILLER

Missionary to Persia

Just eighteen years ago I attended my first Student Volunteer Quadrennial Convention in Kansas City. This is my second convention. I am overwhelmed with the privilege which has been given me at this Convention, to stand on this platform and speak to you, my friends in Jesus Christ, about the work that I have been privileged to do during the past years in Persia.

Before I begin to speak of Persia, however, I wish to give a word of testimony to what the Student Volunteer Movement meant to me during my student days. I was teaching in a little school in Alabama in 1913 and 1914. I came to Kansas City, having thought for a good many years of the possibility of going as a missionary, but it had been impossible for me to decide that momentous question of whether I ought to stay in America, or spend my life in some other land.

I went to that Convention, just as you have come to this Convention, with great expectancy that God might speak to me there. I heard messages by Dr. Speer, and Dr. Mott, and Dr. Zwemer, and some of the other men who are going to speak to you here. I heard that Convention rise and sing, "O Zion, Haste, Thy Mission High Fulfilling," and I never sing that song without seeing that vast assembly of students gathered in that hall, the largest assembly I had ever seen at that time, rising and singing. And I can hear it now. It will be with me as long as I live.

I went away from that Convention, back to Alabama, and I went with this question always before me: Shall I stay in this country, in Virginia or Alabama, or shall I go to one of the distant and perhaps more needy places in the world? And before many weeks had passed, I found time one Sunday afternoon to go out to the pine woods. I spent that whole afternoon out under the pine trees, and I spent most of it on my knees. I had a little card before me that had on it something like this, "It is my purpose, if God permit, to become a foreign missionary," and before I left those woods that afternoon I had put my name under those words. I sent that card off to New York, and from that time it was my purpose to leave America and go to some other country and there spend my life as an apostle and servant of Jesus Christ.

I began to look around for some place to go. There was no lack of places, but I was only one and I wondered where I might put in my life. I thought of Africa, and I thought of China, and I thought of India, and I thought of the Moslem world, and my thoughts seemed especially drawn toward those Mohammedan people who, perhaps more than any other, had been neglected by the messengers

of Christ's love, and had been the last to respond to that message of salvation which we have in Jesus Christ.

I thought and I prayed, and my thoughts were drawn out toward Central Asia, and I discovered that there was Afghanistan, a land with perhaps six million Mohammedans into which no Christian missionary had been permitted to enter and work, and I saw that in eastern Persia there was a spot on the map named Meshed where mission work was being carried on and from which, perhaps, one might be able to enter. I went to the Presbyterian Board of Foreign Missions, and I asked if I might have the privilege of being sent to that spot out there in eastern Persia named Meshed, and great was my joy when I received the reply that I might go.

Twelve years ago I set sail from New York on the *Black Arrow*, and a black old ship she was, and along with a body of other missionaries we went out to Persia. I stayed for a time in the city of Teheran, and after I had learned a little Persian I went off with some school boys from the Christian school in Teheran toward Meshed. For something like five hundred and fifty miles we traveled across the plains of Persia. We traveled in a spring wagon that was dignified by the name of *diligance* in Persia, drawn by four horses which were changed every twelve or fifteen miles. We traveled sometimes in the daytime, and sometimes in the nighttime also. We jolted and we bumped, and sometimes our heads got bruised on the ceiling. We passed through town after town, and village after village along that road. There was Semnan, and there was Demghan, and there was Shahrud and Sabzevar, and there was Nishapur, all of them towns with fifteen or twenty thousand inhabitants, in none of which was any Christian work being carried on, or any Christian disciples gathered in the name of Christ. Then at last, after something like ten days of bumping and jumping about, we came into Meshed.

It is a privilege of a lifetime to visit the city of Meshed. If any of you want to see a picture of some of the scenes of that city, look in the *National Geographic* for October, 1931, and you will read how some other travelers passed through. But we weren't going there to pass through; we were going there to stay awhile. Meshed is a city of one hundred thousand population. The heart of the Mohammedans of Persia is there. There one of the descendants of Mohammed was put to death something like one thousand years ago. There he was buried, and the very name of the town means "place of martyrdom." To this shrine every year one hundred thousand pilgrims come. They come from all parts of Persia. They come from India, from Mesopotamia. I have met men there from Zanzibar. They come on foot, they come on donkeys, in American Fords and Chevrolets and Dodges, and occasionally some one flies in in the airplane that goes between Teheran and Meshed every week.

I know of no place in the world where one would rather be a witness of Jesus Christ than in the city of Meshed. There, at the very heart of Persian Mohammedanism, there within one hundred miles of the border of Afghanistan, a land still closed to Christian missionaries, it was a privilege for some of us to go and live and witness to Jesus Christ in deed and in word. Oh, how I wish I might take you all out there and show you what a little group of your representatives are trying to do for Christ!

We fail, we blunder, we don't do it the way it ought to be done, but we are trying, and Christ is using even us. I would like to show you the hospital where for several years something like twenty thousand treatments have been given each year. There are two doctors and there is one trained nurse working in that hospital. I would like to tell you the story of how right there, almost under the shadow of that great gold dome that covers the shrine, a little church of Jesus Christ came into being. Its birthday was Christmas, eleven years ago. I will never forget how we went down one of the narrow streets of that city, and climbed up some stairs, entered a little room in a Persian home, and there, seated on the floor, were about fifteen men. They were men who had been drawn to Christ. They were men who had pledged their faithfulness to Christ and to one another. There, on that Christmas afternoon, as they knelt on the floor with clasped hands, my colleague, Mr. Donaldson, stood in their midst, and laid his hand on the head of each one, and baptized them in the name of the Father and of the Son and of the Holy Ghost. It was something that one would treasure as long as he lived, and I will never cease thanking God for seeing that day.

Then we have seen that little group grow. I could tell you thrilling stories of some of the members of that group, and heart-breaking stories too, because some of them have fallen away. Opium, sin, persecution, the pressure of an evil and sinful society have got many of them in its grip and haven't let them go, but the group has grown and the gates of hell have not been able to prevail against that little church of Jesus Christ, even in the stronghold of Satan.

There is much that I might tell you about the work in Persia, but I know you are tired after a long day, and I am going to tell you stories tonight. I am going to tell you some stories of some of my dearest friends in Persia.

I want to tell you first very briefly the story of an old man. I suppose there is no one in Persia whom I love more than he, and I know he loves me as his own life. He was the first man that I ever had the privilege of baptizing in Persia. He had grown up in the city of Meshed. His mother had taken him to the shrine when he was a little child, but soon after he reached years of adolescence he began to think for himself. He saw the corruption and the superstition and the blindness that were all about him, and he

decided that the Mohammedan religion was not true, and he rejected it. But he had nothing to put in its place.

He left Persia and went to Turkestan, and there he came in contact with a group of people called Bahais, of whom, perhaps, some of you may have heard. And they said to him, "If you will go out to the coast of Syria to Haifa, you will find a man there, Abdul Baha, who can satisfy all your need, and tell you of God and of salvation.

He left Turkestan and started out for Haifa on the coast of Syria. He was a poor man. He rode as far as his money would carry him, and then he walked. He used to make little paper birds and sell them to children along the way for a mite, and with this money he would buy himself some bread. Then in the morning when he got up he would say to his feet, "Now feet, you have got to carry me ten miles before I give you anything to eat," and off his feet would go, and when they had done their work he would give them something to nourish them, and then he would start on for another ten miles. In that way, after a long time, he covered something like fifteen hundred miles, and reached the city of Haifa. But after all this labor he met with nothing but disappointment. After seventy days of residence there he went back to Persia, completely disillusioned with the power of this man to supply what he needed, and he said, "Has God left us entirely without any witness? Is there no way of salvation for men?"

He went back to Turkestan, and there one day in a restaurant he saw a man with a pile of books. This man was sitting down, drinking tea, and he went and joined him. The bookseller gave him a cup of tea, and said to him, "Let me read you a little out of one of these books." And he read him a little out of the Gospel of Matthew, in his own language. As soon as he heard the words of our Lord Jesus Christ, immediately there came to his heart the assurance that this was what he wanted. This was what he had been seeking and had not found, and immediately he put himself in Christ's hands.

He knew a little of what Christianity was. He went back to Persia, and there he found some missionaries who told him more. But for a long time he was unable to find anyone who would believe in him, or anyone who would baptize him. One day he had a dream. He saw some angels, he said, coming down from heaven and giving him the rite of baptism, and after that he said he didn't need men's baptism. And then, after some time, he went out to eastern Persia, and there in the city of Nishapur, which you remember as the birthplace of the famous poet, Omar Khayyam, I met him something like eleven years ago.

It seemed to me, a young, inexperienced missionary, that this man ought to be baptized, and there was no one there to prevent me, so

I baptized him. I didn't know at that time that he was addicted to opium. He didn't tell me, and I didn't suspect it. But some six months after this time he went one day to the city of Meshed. He went into a tea house where opium is smoked. He lay down on the carpet and called the attendant to bring him his daily opium. Just as he took this pipe in his hands and was about to put it to his lips there flashed across his mind and heart this thought: Is it right for these lips that have taken the body and blood of Jesus Christ in the holy communion, to be polluted with this filthy thing? And he threw down the pipe, rose, and walked out, and as far as I know has not touched opium since that time. During these past seven or eight years this friend of mine has been giving his whole time and strength to telling other people in Persia of Jesus Christ and of his salvation. He has been going up and down the length of the land, visiting towns and villages. He has been threatened; he has been imprisoned; he has been beaten; he has been in dangers often and perils often, in hunger, in loneliness; but he is still on his way. Only the day before yesterday I received a letter from this friend, which he dictated in Persian to one of my missionary friends, and it was translated, and here is a sentence or two from the letter:

"During these nine months I have visited twenty-one cities and over one hundred villages and towns, I have passed through innumerable dangers and persecutions. I have slept in corners of mosques and in village ruins."

It would not surprise me any time to hear that this old friend of mine, this brave and faithful servant of Jesus Christ, had sealed his testimony with his blood and become one of the martyrs that has honored the name of the church of Persia.

Another of my friends in Persia is a man of quite a different type. He is an educated man. He is a man who speaks his own language with marvelous fluency and beauty. He is a gentleman, the best type of Persian gentleman. He occupied a position of importance in one of the important cities of Persia some years ago. During the World War he was an officer in the Persian army, and while, as you remember, the armies of Persia were not actively engaged in the world struggle, battles were fought between the combatants on Persian soil. And in one of the strange happenings of those days, this friend of mine was taken prisoner by the Russians, and for some six months was kept in confinement. Sentence was passed upon him for something that he was supposed to have done, of which he was really innocent, and he was condemned to death.

When the word was brought him that he was to be put to death, his soul was filled with anguish. He said that while he had been brought up in a Mohammedan country and in the Mohammedan religion his heart had never been satisfied. He wanted God and he had not found him. He wanted salvation and he did not have it,

and before his death he wanted to make his peace with God. He wanted to see his family too, and so he prayed. You know Mohammedans believe that many prophets have come into the world, and so this friend of mine went before these prophets in his prayers, and he asked them to intercede for him before God. He prayed that Moses would intercede for him; he prayed that David would intercede for him; he prayed that Mohammed would intercede for him; and he prayed that Jesus would intercede for him.

The night before his execution he was walking the floor of his cell in anguish of spirit. At last he stopped and faced the wall in utter despair, and he addressed this prayer to Jesus: "O, Jesus Christ, these Russians who have captured me and are going to kill me, claim to be Your people. Now You know that I am not guilty of this crime which they have laid to my charge. I have done many wicked things, but I have not done this, and I beg You to influence them and cause them to set me free that I may see my family again, and if You answer this prayer then I will be Yours as long as I live."

At last the night passed. The morning came. The hour arrived when he was to be led out for execution. Promptly at nine o'clock the door opened, an officer entered his cell, and he saluted him. The officer said, "Come out," and he walked out.

The officer said to him, "Would you like a cup of tea?"

"Tea," he said, "what do I want with tea? Set me at rest as soon as you can."

"At rest," said the officer, "you are at rest. Haven't you heard what has happened?"

"No," he said.

The officer said, "At midnight last night we received a telegram from the Russian minister in Teheran ordering us to set you free and let you go back to your family."

He could not believe his ears. It was staggering. Tea was brought, and he was told that he could go on his way. He went back and found his wife and his children, and he rejoiced in his freedom, but he forgot his promise. One day his wife came to him and said to him, "While you have been away I have been attending the services that the American Christians have in this city. Do you mind if I go today?"

"No," he said, "go ahead."

So she went. When she returned she began to tell him of some of the things that she had heard in the sermon.

"Oh," he said, "that is nothing. Let me go and speak to that man. I will answer his arguments. I will confound him and confute him."

His wife said, "You had better go and talk with him. He is a good man."

So one day he went. He went to a little meeting that was being

held. A group was gathered around the table. He went for the purpose of controversy. He wanted to answer the preacher's arguments, but there in that meeting, as men were praying, there came to his mind the thought of his promise. He had promised Christ that if he got his pardon he would become a Christian, and he hadn't kept his promise, and that thought threw him down on his knees in penitence and contrition, and he asked God to forgive him for this failure to keep his word, and then he arose and said, "I am ready to become a Christian."

Wouldn't you like to have been that missionary, to have had an opportunity of showing that man what Christ is and how one can follow Him? It would be worth spending one's life in Persia to have been that man.

He went back to his home. He said to his wife, "I have become a Christian."

His wife was overwhelmed with joy.

She said, "While you were away I, too, became a Christian, but I was afraid to tell you for fear you would divorce me."

And then they established a Christian home. I have been in that home. It has lasted now for something like ten years. I took supper there about a year ago. What a beautiful sight it was to see that united family: the father and the mother and the children gathered around the table with us sitting there in Christian unity. That is impossible in a Mohammedan home. Women are secluded. There is no normal home life among people in Persia who do not know Jesus Christ.

After supper that evening we went out into the sitting room, and there in that beautiful room I was looking around at the photographs that covered the walls. Over the mantelpiece there was a large portrait, a portrait of a man in uniform, a man with his mustachios turned up, and a fierce look on his face that made one think he could eat men alive. My eye went around to the other side of the room, and there I saw on the other side a picture of a man with a smiling, benignant countenance, and around him a group of smiling children.

I turned to the picture over the mantelpiece and I said, "My friend, what is this?"

He smiled and said, "Oh, that is my picture taken at a time when I was released, and when I became a Christian."

There was no need to ask him what the other picture was. It spoke for itself. It was a recent picture of himself, surrounded by his children. Those two pictures told the whole story of what had happened to this man in those ten years. He was changed from darkness to light.

Let me tell you one other story. This is a story of a very different type of man. He was a poor man. He lived in the city of

Nishapur, which I said was the city of Omar Khayyam. He worked for a master who kept his eye on him and paid him no wages. After a long time this poor fellow grew desperate. He began to think what he might do to recompense himself for the work that he had done for his unfeeling master. The thought occurred to him that it might be possible for him to steal his master's donkey. And so one day, when an opportunity offered, he mounted the donkey and rode away to a city some fifty miles distant. Needless to say, in a short time the police discovered his whereabouts. He was arrested, and turned over to a soldier to be conducted back to Nishapur. It was winter time. The roads were covered with snow and ice. The soldier naturally did not wish to walk all this distance, and so he mounted the donkey and ordered Karam to walk in front.

Karam had no shoes, and by the time he reached Nishapur, you can imagine the condition of his bruised and bleeding feet. They had been frozen, but no one paid any attention to him. He was thrown into prison, and there he lay until after a time a terrible stench was noticed by the people in the prison. It was discovered that it came from Karam's feet, which were literally rotting away. The attendants went down into the prison and picked him up and carried him out, took him outside the city walls, and laid him down in the graveyard while he was still alive, until he should die and could be buried.

A kindly man living in that city heard of what had happened. He went out, brought in this poor fellow, and tried to cure him. He was an old-fashioned Persian doctor with a loving heart, but with no medical skill, and when he found himself unable to heal these awful feet, he put Karam out in the streets again to beg. There for some months this fellow spent a life that was a living death. He begged for pennies with which to buy a crust of bread. He slept where he could find any quiet place, and no one had any mercy on him.

Along in the springtime word came to the bazaar of Nishapur, that the American Christian doctor from Meshed was going to come for one of his trips. This doctor had been there before. The people of Nishapur knew him and respected him, and many of them loved him.

Oh, it is marvelous what the love of Jesus Christ can do in changing people's attitudes. The people of Persia have always believed that non-Moslems were unclean. They wouldn't eat with a Christian. They wouldn't shake hands with a Christian. They wouldn't associate with a Christian, but let a man who has the love of Christ go and live and work among them, and those walls break down and men can meet together as brothers before one God the Father.

The people of Nishapur, when they heard that the doctor had come, began to crowd his dispensary. They came from the villages,

because in that district, where there are at least one hundred thousand people, there is not at the present time one single, fully qualified physician. They crowded into the dispensary where he was at work. They waited one hundred, two hundred, three hundred strong, for their turn to go into the dispensary.

Karam also dragged himself along the dirty streets of Nishapur, and outside of the wall and into the caravanserai, and when his turn came he went in and saw the doctor. When the doctor saw the condition of his feet, he saw there was only one thing to do, and he said to Karam, "Are you willing that I should cut off one of your feet this afternoon? It is the only way to help you."

Karam said he was willing, and so when the dispensary work of the morning had been finished—perhaps two or three hundred people had been treated—and the doctor had begun on his afternoon's work of surgery, Karam's turn arrived. The doctor's wife cleaned up one of his feet, and he was given the anesthetic. The foot was amputated and he was carried out by the attendant, and laid in one of the rooms which surrounded the open square of the caravanserai. A man, whose little boy was over in the room on the other side, said he would look after him. And that afternoon, as I was going around from room to room, trying to bring some word of love and cheer and hope to the patients in the different rooms, I came to Karam's room.

I opened the door and looked in. There seemed to be nothing there, except over in the corner, a dark corner, there was what seemed to be a bunch of old rags. I went over, stooped down, and found that underneath these rags there was a human being. But it was about the most pitiable object that my eyes had ever fallen upon: filthy, groaning with pain, covered with rags. I wondered if there was anything that I could say to help this man. Had everything been done that could be done, or was there something more that might be done for him? I stooped over him and I said to him, "Don't be afraid. Don't worry. God loves you. Jesus Christ is with you. You are not alone in this room. Just trust yourself to God's loving care as a little babe lies on its mother's arms, and I believe God will make you well."

And then I prayed for him that he might be healed; that the pain might go away from him. And I went on my way. A little later I went back. I asked him how he was getting along. He said, "I am much better. From the time you came and prayed for me all the pain has gone away." I could hardly believe that, and yet he seemed to be feeling much better.

Next time I went to him I took a book from my pocket, and I stooped down by his side and I read him a little story. It was a story of a Shepherd and His sheep, One who led them forth into the pasture and brought them back again, and knew them by name,

and the sheep knew their Shepherd and followed Him. This story made a deep impression on this poor fellow. I found out later why it did. He had been a shepherd once himself. He had taken his sheep out on the bare hillsides of Persia. He had guarded them from the robbers and from the wolves, and he knew all that was meant in this story. Then every day, as I went to him and read other stories to him, there seemed to come a joy into his life. He began to say, "It is Jesus who is making me well. Jesus took pity upon me. Jesus brought me here. Jesus is healing me."

The work in the hospital in Nishapur was finished, and the doctor went back to his main work in Meshed. As he loaded up the boxes of drugs in the Chevrolet truck and put the hospital assistants on top of them, Karam was taken over and put in their midst and taken to Meshed. There, for the first time in his life, he was put in a clean bed with kind people to take care of him. The other foot was amputated, and he began to make a beautiful recovery.

When he was in the hospital in Meshed I used to go over and read to him. I taught him to read a little. Of course, he had grown up in the desert. He had never had a chance to read. (I suppose eighty or ninety per cent of the people in Persia can't read.) I took my little book and I showed him the words, "Man shaban-i-niku hastam," (I the good shepherd am) and he repeated them after me, and then another line, and then another, and pretty soon he was reading the story of the Good Shepherd for himself.

Then when the summer came to a close, the doctor pronounced him cured. We put him in a shoemaker's shop out in the city where he might learn to mend old shoes and earn a few pennies with which to support himself. Someone promised to get him a pair of artificial feet with which he might learn to walk again, and so he went through the winter with the hope that when springtime came the feet might arrive and he might begin to walk about like other men and earn his own living.

Well, when spring came, the doctor sent for him. The feet had come. He was to try them on. But when he went into the hospital he held out his hand and he said to the doctor, "Look at this swelling which has come on my wrist." The doctor told him to go to bed, and when he had examined him he discovered that he had contracted tuberculosis and was in a serious condition. The feet were put up back of his pillow and he showed them to all the people that passed by, with all the pride that a little child would show who had a new toy. But he never learned to walk with those feet, and we soon saw that there was very little hope of his being able to pull through.

I used to go to his bedside every day and read him those passages in the Bible which were most comforting and strengthening. I read him of God's love, of our being children of God through Jesus Christ, and one day as I was reading the tears began to course down his

rough, black face. I can see him now as he shook his head and said, "Oh, that is too good to be true! I have been such a wicked man! That can't be for me! I have sinned. I cannot be God's child."

I said to him, "Yes, Karam, Jesus Christ died that you might be forgiven, He died to make you good. He has taken your sins on Himself and you are forgiven and free. You are God's child."

And then after a time, when we saw that he was soon to leave us, we took him in a private room in the hospital and a few of the Christians gathered together, and he was baptized in the name of Jesus Christ. Oh, it was the greatest day of his life! He knew then that he was a child of God.

Only ten days or two weeks after that one of the hospital attendants came to my house one day, called me out and said to me, "Karam is at rest."

I went over to the hospital. I went into the room where his poor mutilated body was lying. I stood by his bedside, and with tears in my eyes, I thanked God for what He had done for this brother of mine. He was dead, but he had become alive again. He was lost, but he had been found. As his physical strength had been failing, there opened in that crude, rough man a faith and a joy and a peace which was beautiful to see, just like a flower bursting forth from stony and rough ground. Yes, he had something which death could not take away from him.

And, friends, I want you to realize that. We have a message. We have a message of a Christ. We have a message of a Christ who is not only adequate for overcoming poverty and disease and suffering and war, but one who has overcome the worst enemy of all, an enemy which often is overlooked these days, and that is death.

Suppose we eliminate war. Suppose we solve all the other problems of industry and unemployment. Is anything left? Yes, the worst thing of all is left, and that is death, which saves every one of us, whether we go to war or don't; but we have a message of one who broke the bands of death, who rose from the dead, and who is alive forever more. If you want to understand Christianity and the great burst of joy and enthusiasm with which the early Christians went out into the world to preach Jesus Christ and conquered the Roman Empire, remember this: Those men went out and conquered because they had a message of victory over death. They faced all the problems of life, every one of them, and they knew that Jesus Christ had conquered them all, even that last enemy, Death. "O, Death, where is thy sting? O, Grave, where is thy victory? Thanks be unto God who giveth us victory through our Lord Jesus Christ!"

The message that we love most of all to preach in Persia is the message of the Resurrection, a message of the Eastern Morn. In Meshed, a city of the dead, a city built up about a tomb, a city of thousands of graves, a city of dead men who are walking about as



though they lived, we stand and we bear witness to one who was dead and is alive forever more, a living Christ. That is our message. We must live it and we must speak it.

Sometimes we hear these days statements like this: To live it is sufficient. Show our Christianity in our deeds and we don't need to say anything with our lips. I was even told that some missionary had boasted that for seven years he had worked in his hospital and he hadn't mentioned the name of Christ to any patient. He said, "I didn't need to. I lived it." O, that he might have lived it so that men would have understood it. But remember that Jesus Christ Himself in Nazareth made no disciples until He began to preach the Gospel of the Kingdom and call on men to repent; and we, with our poor, imperfect, sinful lives, need not flatter ourselves so much as to think that our living will draw men to Christ without any preaching. We have a message and we must give it, and we must give it to all men.

Does Christ mean anything to you? Look into your heart tonight. If Christ were taken out of your life tonight, would it make any difference to you? To some of you perhaps it would make no difference; to some of you it would make all the difference in the world. If Christ were taken out of my life tonight, life would be death for me henceforth and forever. I could not live without Christ, for He is the life, and apart from Him there is no life. Does Christ mean anything to you? Just as He means something to you, so He must mean something to all men. If He means everything to you, then He ought to mean everything to all men. All men need Him and no men can live without Him, and there rests on us who know Him the obligation to give to all men the knowledge of Him and of His great salvation.

Yes, there are some people who have no concern about Karam and his brothers and his sisters in Persia and Africa and India and other lands, and the reason is just this, that Christ means nothing to them. Just in so far as Christ means something to you will you be concerned about making Christ known to every other man and woman and child in the world.

And I want to say this word in closing, to those of you who love Christ and love Him supremely and to whom He means everything: Does there not rest on each one of you the obligation to do everything in your power to see that while you are living every man and woman and child in this world shall have an adequate opportunity to know and love Jesus Christ and to gain that peace and that joy in life and in death which nothing else can supply and which nothing can take away?

How can we look on the world and its awful need, a need that is greater today than at any time before—how can we look out on the multitudes today, more numerous than at any time before, who do

not know Jesus Christ and His peace and His joy and have never had an opportunity to know it—how can we look out on these multitudes without, like our Master, being moved with compassion upon them and yearning to give them what God has given us? We shouldn't go to them as Americans with something superior to what they have to thrust upon them. We go as men. We go as sinners. We go as men desperately needing Christ, and we offer to them the same message which has meant so much to us.

The Student Volunteer Movement, for almost half a century, has sounded out that call to the Christian students of America, and it is sounding it out again today. I believe something like 13,000 American students have actually gone out during these past forty or fifty years into other lands and there have spent their lives. Many of them have died for Christ.

O, I think tonight of those friends of mine, those men who went out about the same time that I did. I think of Max Chaplin over in China, who died for Christ. I think of Bruere in India, who died for Christ. I think of Hoke Ramseur, that flaming secretary of the Volunteer Movement, who went to Africa and within three years after going there was laid with his wife in an African grave. I think of my devoted friend, Henry Bilkert in Arabia, who was shot by bandits in the service of Jesus Christ.

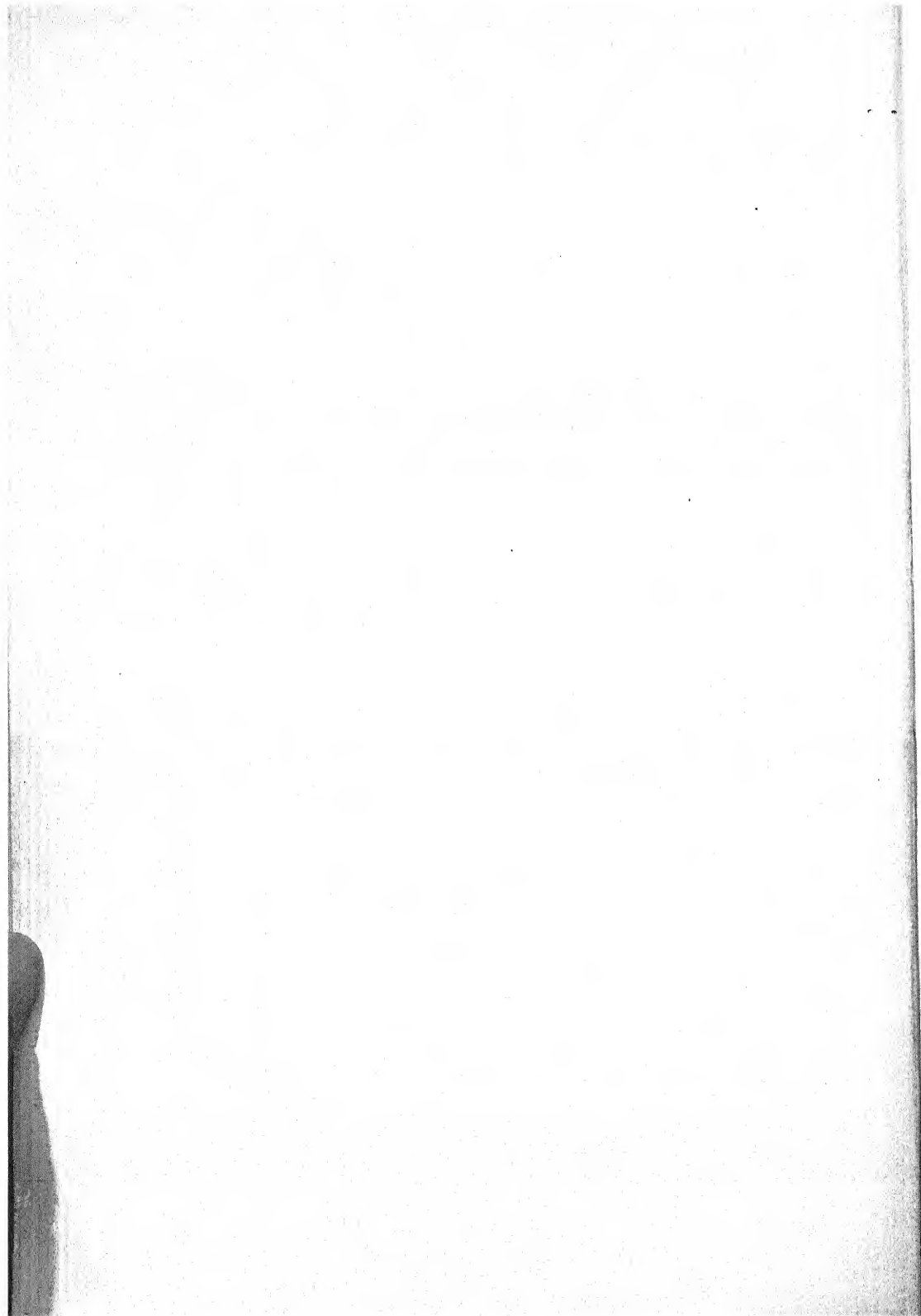
And I want you to realize, friends, that this service commands everything, demands everything. Don't think that you can go out for two or three years as a short-term teacher, great as that opportunity is, and do the work. Don't think that you can sign cards or take any short-cut methods of doing this work. When Jesus Christ wanted to save the world He came and He died, and if you want to do His work in saving the world, you have to go out as He did and die. Well, you are going to die anyway. You are living for something and you are going to die for something. What are you going to live for? I ask you, What are you going to live for? And what are you going to die for? Why not choose the greatest cause in the world to live for and to die for, the cause of making Jesus Christ, our Saviour and Lord, known to every man and woman and child in this world in so far as we are able to?

We can't have a Christian society until we have Christian individuals. There is no short-cut method. Except a grain of wheat fall into the earth and die, it abideth alone. But if it die, it will bear much fruit. If you want to do something about war and industry and all these other things, you know how you can take hold and do something. Go to Persia, go to India, go to China, go to some needy place in America, and there humble yourself, forget your great ambitions, hide yourself. Die that other men may live.

O, what a privilege to be an ambassador of Jesus Christ! I wouldn't exchange places with any living man, no matter who he is,

and I covet that same privilege for you, and it can be yours. It can be yours. Many of you can have it. Perhaps most of you can have it. There is nothing that I would wish more for the students of this Convention than that there might come to you the same thing that came to me eighteen years ago at Kansas City, the deep, firm resolve, in answer to God's call to give your life and your all to the one great cause of making Jesus Christ known in the whole world.

IV. MISSIONS AND WORLD DISARMAMENT



THE DISARMAMENT CONFERENCE

CAROLINE ZIEGLER

Wellesley College, '31, and Union Seminary

It would be the privilege of any speaker, rising to this platform this morning, to point out the significance of the fact that his particular subject was the subject for our thinking on this New Year's morning, and yet I do feel justified to some extent in availing myself of this privilege.

In the first place, probably no event which the year 1932 will witness will be of greater significance than the World Disarmament Conference which will open its sessions in just a month from now. In the second place, the subject of disarmament unlocks for us the door into the many other complicated issues which are factors in our international relationships today,—such issues as tariff and war debts and reparations, the question of the organizations now existing for world peace, and many other issues with which we are familiar already, and with which necessarily we as a group of Christian students, now looking at Christianity in its world aspect, must be concerned.

As I have been thinking of this World Disarmament Conference, I have been driven to look at it in a twofold light, which, for lack of any more original terms, I am going to call the real and the ideal. And by real I mean the realistic presentation of this conference, realistic in the sense of a picture of the conference with all its difficulties and all the dangers which it involves. We might even look at it as a battle ground upon which the conflicting forces motivating the participating powers will rise as almost insurmountable obstacles, perhaps, in the face of any decisive victory.

We have the Washington Conference of 1922, in which, although to a certain extent limitation of armament took place, there was nothing which we could call real reduction; and then the Geneva Conference of 1927, which to all intents and purposes was a failure, partly because of lack of preparation, partly because of the ruinous effect of hostile propaganda; and then the London Naval Conference of 1929 and 1930, where again we have not true reduction but simply limitation in the types of naval armament which the earlier conference had not dealt with.

But the conference which we face today is in many respects a unique event. In the first place, it presents tremendous difficulties from the fact of its being a truly world conference. Sixty-three nations will participate in it. And when we think of the tremendous difficulty of bringing sixty-three nations together under any circum-

stances, to try to reach any agreement, we realize what the delegates of this conference are confronted with.

It is unique, too, because it is dealing not simply with the question of naval disarmament which previous conferences have dealt with almost solely, but it is dealing with almost every field of armament. It is dealing, in more concrete terms, with six great divisions. In other words, we have not only the armaments of land and sea and air; it is dealing with the question of budgetary limitation. It is dealing with the question of chemical warfare; it is dealing with the question of personnel; with the exchange of information concerning armaments between the nations; with the question, finally, of more general provisions centering especially around a Permanent Disarmament Commission.

That, in brief, is the scope of the draft of the convention which the Preparatory Commission has drawn up. And when we look at it, and when we think of the number of different points of view represented we cannot help but feel that the picture is not bright.

We have, moreover, not simply the difficulties of technical detail. We have the difficulties which Mr. Page so clearly and forcefully presented to us last Wednesday evening. He told us, briefly, about the political situation in Europe which will make any conference difficult now; for instance, the Franco-Italian rivalry, the question of the relationship between France and Germany, of the attitude of the rest of Europe toward Russia, the Manchurian situation. There are any number of factors in this picture which are going to make coöperation a difficult thing.

We could go on indefinitely making this picture blacker and blacker, yet as Christians we cannot look simply at that side of the picture. We are faced with the necessity of looking at it in the light not simply of a tremendous problem, but of a step in the advancement toward what we all recognize as our ultimate goal, the goal of universal peace.

We are faced, first of all, with the necessity for disarmament, and I do not need to point out to this group the reasons for the tremendous necessity of it at this particular point in our history. When we realize that five billion dollars are being poured out each year upon armament, and when we realize that if that sum, taken at five per cent interest and then divided by twenty, was given to the League of Nations, that organization would exist for all time, it is an appalling thought. And more than that, we realize that the race for armaments in which we are engaged now is a recognized step in that cycle which moves toward war. There are many other reasons which we could give. You know them.

It is perhaps an incorrigible habit of man to idealize, and we are faced with that necessity this morning. When man said that the Great War was a war to end war, he idealized, however unlikely its

realization may appear to some. When, in the Versailles Treaty, he said to Germany, "Your disarmament and that of your Allies is the beginning of a general reduction of armaments," he was idealizing. And when fifty-eight nations declared it their intentions to renounce war as an instrument of national policy in the world-famous Kellogg Pact, they idealized. Men must and will idealize, and we realize, that only as man idealizes is he going to make those ideals realities, that progress only comes, first, with the ideal and then finally, through a difficult and slow process, with the realization of those ideals.

I have noticed in the past weeks, perhaps in the past months, a tendency on the part of individuals, on the part of the press and others, toward a defeatist attitude already in connection with this conference—an attitude which says, "This conference cannot succeed. Look at the difficulties which are confronted." And the picture I have painted would indicate that they may to some extent be justified in that attitude.

I am not here this morning to point out to you my particular opinion as to what would constitute failure or success in the conference. There are some who say that nothing less than a reduction of twenty-five per cent in both budgets and armaments is needed to make the conference a success. Others say that fifty per cent is needed. I will not debate that point with you. You all hold your own opinions. And yet whatever we may think about the success or failure of the conference, it seems to me that it is our duty as a group of Christian students to combat that attitude, that feeling on the part of so many who are saying, "It cannot succeed."

There are plenty of chances, of course, that it will not succeed. And yet, as we look out toward it, I feel that we are the people who, more than any others, perhaps, can create optimism—not an easy optimism, for there is no place for easy optimism in the face of this situation, but an optimism which is bred of faith in the Christian ideal that eventually man must have universal peace, an optimism based on the conviction that we are working toward an ideal and that as long as we hold our ideals firmly ahead of us we are going to be able to succeed.

May this Disarmament Conference, as far as we are concerned, be one step in the advance of man toward what every one of us is looking for—universal brotherhood.

CHRISTIAN STUDENTS AND WAR

LUTHER TUCKER

Yale, '31, and Graduate Secretary of Dwight Hall

I think it is fair to take for granted that all of us here are in some way dedicated to the cause of world peace. Much as we may disagree as to methods, there is no other alternative for Christians.

World peace means two things. Its more limited meaning is the absence of armed fighting. But it means a great deal more than that. There is war in the world today, in Europe, and between Europe and America, economic war, which reaps its toll of death in the industrial crises which it produces. In Belgium, for instance, the whole woolen industry has been practically wiped out by Great Britain's recent tariff.

Limitation or even reduction of armaments will not bring, of itself, world peace. Nor will the stopping of armed fighting bring world peace. It requires adequate international organization, with powerful controls of these unbridled economic conflicts before a coöperative society of nations can be established. At the root of it there is a need for a psychological and moral disarmament, if such organization is to be effective.

What then is the Christian ideal in relation, first of all, to armed fighting, and then to the conflicts which underlie military warfare?

First, let us be clear as to the nature of war. War is one method for dealing with international conflicts. There are no such things as causes of war. There are causes of conflict, but even if all the conflicts which now exist should remain, there is absolutely no reason why the world could not rid itself of the method of war for dealing with those conflicts. If there is any validity in the idea of love as a creative social force, if there is any value in human personality, I personally do not see how a Christian can support the war system any more than he could support prostitution. War is evil in its methods, it is evil in its results, and it is one method for dealing with international conflict with which it seems to me a Christian cannot compromise.

We have got to begin to repudiate the war system now. The aspect which most immediately concerns us is the expulsion of military training from our colleges. Military training is of value not in producing well-trained soldiers. The military men themselves will tell you that. Its value lies in the military-mindedness that it engenders. Reliance upon the war system to maintain peace is like relying upon a bomb to keep a ship from sinking. For twenty-five centuries the world has tried the method of armed force for maintaining peace. The result has been that on the average of every six

years there has been a war. On the average of every twenty-seven years there has been a world war. The method is an utter failure.

The United States claims to be a leader in the cause of world peace. The United States is a leader in the economic conflict which produces war. The United States thought that half of the world could be free trade while we were protectionist. The United States has forced the rest of the world to follow the path of conflict.

Taking it just from our own internal point of view, look at the disastrous results of our tariff. In the last twenty months tariffs have been raised against American products in over twenty countries, running as high as a 300 per cent tariff against American automobiles. In 1928 our export trade was larger than any other single industry in the country. How can any system which destroys one-half of our largest industry be truly called protection?

Look at it from the world standpoint. We have forced Great Britain back into the Eighteenth Century. Free trade is the only basis on which there is any possibility of establishing a coöperative world society. Tariff war such as we have helped to produce between France and England prepares the way for military warfare. If we are dedicated to the cause of world peace, we must fight for disarmament in this area and fight the leadership which the United States is taking in economic conflict.

Now what does the Christian ideal mean in terms of this conflict? It means a realistic facing of the issues. Americans are prone to sentimentality. Those arch-sentimentalists, the militarists, absolutely refuse to recognize the fact that armed force has never and can never produce peace. The system is a failure. If we believe in God, it must be and inevitably will be a failure. Realistic facing of the facts of the great forces of nationalism and economic imperialism will turn any peace enthusiast into a cynic,—unless he believes in God. There is only one firm basis for belief in the possibility of establishing world peace, and that is belief in the love of God. A genuine belief of that nature means a compulsion to demonstrate the validity of boundless good-will for transcending enmities and divisions, for uprooting evil, and for making possible a coöperative, peaceful life.

Now such a demonstration applies to all areas of conflict and not just to the war system. As Christians, we believe that there is a better way than violence for dealing with all conflicts. What is needed is small groups of Christians of all nations and of all races, dedicated not to a new formulation of the Christian philosophy, but to a demonstration of its validity and power. There are needed small groups with their roots deep in their own local communities, struggling there to establish peace in their local industry, a peace which is based on justice and not on exploitation. There is need of small groups demonstrating the effectiveness of the way of brotherhood in areas of tense interracial conflict. There are needed such

thorough-going Christian groups all over the world, knit together in a dynamic fellowship which recognizes a loyalty, not to any one nation or class or race, but to the world community.

We of this generation have the opportunity to come to grips with the war system. The extraordinary interests which students all over the country have shown in this disarmament issue reveals a situation pregnant with the possibilities of students making their influence felt in the big issues which face the country; and certainly there is no issue on which we have more right to speak than the war question, because it is we who will be the cannon fodder, and the women students of today who will be the sufferers at home, in the war which continued reliance upon the military system will inevitably bring.

In the great cause of world peace, which calls for the support of every Christian student, there is need for men and women who will dedicate their time and work, their thought and prayer, to ridding the world of this medieval incubus of war, and to making a reality through their own local community, this Christian world community of which we can be conscious members, and which will be one step nearer the Kingdom of God.

WAR AND THE MISSIONARY MOVEMENT

S. RALPH HARLOW

Professor of Religion in Smith College

Speaking recently to a supposedly intelligent group of women, on a subject which was apparently noncontroversial, namely, "How Can We Gain More Intelligence Through a Trip to Europe?" I made the statement that no one today—no intelligent person—believed that Germany was wholly responsible for the guilt of the World War. A woman in the audience rose and said, "Will you repeat that statement?" and I repeated it.

She said, "Are you pro-German? I believe Germany was utterly and entirely to blame."

I said, "Would you permit me to ask you a question?"

She said, "Certainly."

I said, "Have you read Professor Fay?"

She said, "No."

I said, "Have you read Barnes or Gooch?" And then I went on with others. "Have you read the Versailles Treaty? Have you read the Secret Treaties?"

She had read none of these. I paused and said, "If you will forgive me, I must say you are not acquainted with the *facts*."

She said, "I don't want to know the *facts*. I know Germany was entirely to blame."

I am sure this morning that my audience is not only *apparently* intelligent but is *actually* intelligent, and I am going forward on that assumption.

There is no pain in the world greater than the pain of a new idea, but if we go out from this Convention without struggling with the pain of a new idea till we give birth to that idea in our own lives, we shall go away weaker men and women than when we came to Buffalo.

Professor James, of Harvard, was wont to tell us, in my student days, that all choices can be divided into two groups, choices that are important and choices that are not important. And these can in their turn be divided each into two groups, unimportant decisions which can be postponed and unimportant decisions which must be made at once. You may be a Dartmouth man and have a green tie and a blue tie. This morning you hesitated a moment as to which one you would wear. The decision had to be made at once, but it was of no great concern to you or to us as to which you selected. On the morning of the Yale game it might have had more significance. What tie you will elect to wear a year from now need not concern you at all, and when the time for the choice arrives it still will be of no great importance.

Just so there are decisions of importance but which can be postponed. I take it that for many in this assembly the question of the person you will ultimately marry is of real concern. But the decision for most of you need not be made here in Buffalo, and may even be put off for several years. Let us hope not too long.

But this morning, here at the dawn of the new year, we are face to face with a decision of such importance that the entire world is full of concern as to how that decision will be made, a decision which involves civilization itself, to say nothing of all that we hold worth while in the religion which most of us profess, incarnate for us in the life and teachings of Him whose blessed birthday we have just celebrated.

We are informed enough to recognize just what is at stake and to know that our decision cannot be delayed. Right now in this Convention we are face to face with a decision the effect of which will reach out to every campus and city of this nation, and echo in the very capital of the country and in the capitals of the world. The decision we take here will bear influence at Geneva, when the nations sit down for the first time in the history of the human race to decide what their course is to be in the future regarding preparations for war in terms of men and machines.

The students of China and of India have from time to time brought influence to bear upon the thought and action of their countries which have changed the whole course of their national policy. You cannot decide in those countries any great issue and leave out the student thought and student opinion. Are the American students impotent in a matter which deeply concerns them? Will not their voices ring in the council halls and challenge the right of old men to take their lives and throw them under the wheels of the god of War? Has youth no visions that have a right to command respect from those who guide your destiny?

Something has happened in these recent years. Perhaps no one has caught this change better than Charles Badger Clark in his poem, "My Father and I."

"My father prayed as he drew a bead on the graycoats,
Back in those blazing years when the house was divided.
Bless his old heart! There never was truer or kinder;
Yet he prayed, while hoping the ball from his clumsy old musket
Might thud to the body of some hot-eyed young Southerner
And drop him limp in the mud of the Vicksburg trenches.

"That was my father, serving the Lord and his country,
Praying and shooting whole-heartedly,
Never a doubt.
And now what about
Me in my own day of battles?
Could I put my prayers behind a slim Springfield bullet?
Hardly, except to mutter: 'Jesus, we part here.

My country calls for my body, and takes my soul also.
Do you see those humans herded and driven against me?
Turn away, Jesus, for I've got to kill them.
Why? Oh, well, it's the way of my fathers,
And such evils bring some vast, vague good to my country.
I don't know why, but today my business is killing,
And my gods must be luck and the devil till this thing is over.
Leave me now, Lord. Your eye makes me slack in my duty.'

"My father could mix his prayers and his shooting
And he was a rare true man in his generation.
Now I'm fairly decent in mine, I reckon;
Yet if I should pray like him, I'd spoil it by laughing.
What is the matter?"

Yes, something has happened even since we met in great conventions of the Student Volunteer Movement a generation ago. I was at Nashville in 1906. That Convention changed the whole point of view toward life for many of us. But we heard no word there concerning war. We met at Rochester in 1910, and we felt that great and important decisions had to be made there that concerned the whole world; but we did not discuss the threat of war. We were blind, stone blind as to what was actually then going on around us, as to the forces being prepared to let loose upon us that cataclysm of blood and hate and lust which was soon to plunge millions into cynicism and despair, and nigh wreck civilization. We believed that the evangelization of the world had gone too far, that humanity was too civilized to risk another war or stand for such a holocaust. How blind we were!

All the seeds of hatred, all the jealousies that made 1914 a grim number in our minds forevermore were there under the surface ready to break forth into terrible explosion. Armaments piled on armaments, so that Sir Edward Grey, speaking of that period, said, "Every country had been piling up armaments and perfecting preparations for war. The object in each case had been security. The effect had been precisely the contrary; instead of security there had been produced a sense of fear."

Sir William Robertson, Chief of the Imperial General Staff of Great Britain during the period of the World War, a soldier for over fifty years, recognized as an outstanding authority on military matters, declared: "Preparations for war were never so general or so complete. Never were wars more frequent. No sooner had one war ended than the various general staffs feverishly fastened upon all its so-called 'lessons' and made ready to apply them in the next war. The climax came in 1914 when Europe was armed to the teeth; the nations prepared for war up to the farthest limit of human imaginations." So speaks the great soldier.

Those of you who have visited Europe will recall that even the cars on the railroads were registered on the basis not of their ca-

capacity to carry goods in time of peace, but their capacity to carry men and horses in time of war. The very schools and public buildings were built not only for the purpose of education and public service, but to the end that they might at a moment's notice be turned into hospitals and barracks. Yet all this attempt at security through being prepared for war was the most potent factor in plunging humanity down that terrible slope from which we have not yet begun the upward march toward a better day. Geneva alone can bring that dawn, if something happens there utterly different from what the cynics are telling us is going to happen, and which even honest seekers after a better order despair of finding there.

We at Buffalo can never excuse ourselves on the ground of blindness to these factors in the present world situation. We know. We know that the world is more heavily armed today than it was in the summer of 1914. We know, in spite of peace pacts and limitation conferences, that the increased expenditure on arms as a means of security never reached such feverish pace as in these ten years since the war to end war came to its so-called close.

Let us remind ourselves just what some of the facts are which we know today. I shall not challenge your intelligence with going into explanations of my assertions. You know the facts back of these assertions. The assertions are made in order to focus our undivided attention on the business now at hand, on the decision we have got to make here and now. The importance of this decision cannot be overestimated, nor the seriousness of its nature overstated.

What is it that we know? We know, first and foremost, that war is the world's greatest lie. It has been dressed up for us in a glamor and a psychology that has deliberately deceived us as to its real nature. The business of picturing this lie in clothing to deceive the next generation, which has never seen war face to face, still goes on. But this assembly knows that war is a lie, the most colossal lie to which mankind has given itself.

War claims to give security, and it actually is humanity's greatest destroyer; it claims to inspire courage and strengthen the stock of the race. What it does is to slaughter men, women and children wholesale by machine destruction, while thousands cower in dugouts with the rats, or fire their shells at human targets twenty miles away, whom they do not see and do not know. It takes the best and finest in body, mind and soul of the nation's youth and offers them on the altar of bloody Mars.

War claims that it protects women and children. What a ghastly lie! It neither protects their personal security nor their moral and spiritual honor. It slays them by the thousands with its fire, its famine, its disease, and it takes their bodies and offers them to the gods of lust and bestiality. War a protector of women and children? Those of us who were in the last war know that is a ghastly lie.

We are induced to believe that war protects a nation's honor. Just so dueling protected an individual's honor in our grandfathers' day. If a man spat on you by mistake, or by accident bumped into you on the sidewalk, your honor was besmirched if you did not take him out and try to run him through the heart. This was especially true if your profession was that of one trained in the use of arms, for then the honor of your regiment was also at stake. Moreover your chances of killing the other man were excellent. Today we are asked to believe that if a citizen of a country happens to be shot by some bandit of another nation, or if our flag is not saluted in exactly the method laid down in military codes, our honor as a nation demands that we avenge the insult by killing ten thousand youth of the other nation, if need be, till we bring that nation to its knees, unless perchance their armed forces defeat us. In that case what becomes of our honor I leave to the militarist to decide. A miserable lie that the honor of a nation can be defended by such methods.

And we have been told from time immemorial that war is a means of securing great and good ends. If it is not "making the world safe for democracy" it is a crusade to help some "oppressed people" who live in the neighborhood of oil wells or rich and fertile mines. It may be to protect economic investments which belong to "our country," but how those words "our country" are dragged in is forever a mystery to those who know the facts as to just who actually owns the property under dispute.

As a missionary who stood in the streets of Turkey when thousands were driven out to death and massacre, I was led to believe that the war was to end all that. "There never will be another massacre when we have won this war," I was told in Washington. Can I ever forget those more terrible massacres which took place after the war was "won"? Nor shall I ever forget the words of a secretary in our State Department: "They can massacre a million women and children and we won't lift our finger; we are not interested in that." War as a method and means of securing ends in which Christians ought to be interested is a wretched lie.

Not only is war a lie, it is also the world's most tragic and futile waste. Waste of economic resources, waste of schools, hospitals, libraries, churches, waste of green fields and fertile lands, waste of man and waste of beast, waste of body, mind and soul, and utter waste of all moral achievements attained through centuries of pain and struggle in the slow climb of the race toward the heights, each upward step purchased at priceless cost.

And war is humanity's most ghastly *chamber of horrors*. It sweeps through the land turning all beauty to ashes; it reigns in filth and stench, where vermin and decay and abhorrent things crawl about and abound. It is a festering wound made up of millions of actual festering bodies of men; it is a lunatic whose madness is of

the lunacy of tens of thousands of young brains that might have dreamed great dreams and built fairer cities, now gone mad with the horror of the fiend who drew them from their homes and the arms of those they loved. War strews the world with broken hearts and tortured bodies, and leaves in its wake endless lines of graves.

Above all it is an utter and complete *denial of all that Jesus stands for*, a more terrific indictment of the faith that claims the Fatherhood of God and the Brotherhood of Man than all the sceptic philosophies ever devised. It gives us lies to speak in place of truth. It spurs men on to lust and deeds of dishonor in place of purity and deeds of honor. It supplants in every heart hatred for love, and the spirit of slaughter and killing for the spirit of saviorhood and mercy. *This is war*. We know it for what it is. We are no longer blind. And in this knowledge lies our way toward light.

The *issues* which lie back of war we also know. We need take small time with a rehearsal of what those causes are and how they operate. With all the intricate economic selfishness back of the war spirit and back of the demand for armed conflict in support of those "rights," which those who possess economic privilege always have been willing to claim, we will not now spend time. There is sore need of such investigation and some of us are about it. But here and now our business lies with one supreme manifestation of that spirit of covetousness and selfish acquisitiveness, the spirit that breeds fear and suspicion, hatred and conflict—armaments.

Some of us may be sceptical as to whether nations will disarm that are committed to an order built around selfishness and the acquisitive spirit. But God forbid that we should fail to drag this thing into the open. If we discover what some of us already suspect, it may lead us to deeper questioning of the sources that lead to war and that foster and support the war spirit. If our economic order is inextricably bound up with war, then let us seek an economic order that will rid us of war.

What can we do here and now on this question of armaments? That is the supreme question before this student group. On your answer you shall be judged. I can think of no place more appropriate than this Convention to bring this question to the floor. I can think of no city, save perhaps Geneva, more suitable for such discussion. For here the great Peace Bridge binds together two strong people, whose frontiers stretch three thousand miles across territory unarmed and unfortified.

This Movement, which has summoned us to this gathering, is an organization which stands supremely for what I am profoundly convinced is needed in this fight against war. For this Movement stands for the extension out into the life of the whole world of the spirit of Jesus. What in the days of my student generation was a challenging watchword, "The Evangelization of the World in This Genera-

tion," should here at Buffalo become a more ringing challenge than has ever thrilled to action an American student generation. For us it is not simply proclaiming to the nations a Saviour born to redeem men from their sins; it is the far, far more difficult task of recognizing His right upon our lives, we who call ourselves His followers, of attempting to permeate the whole social order with His spirit. For us He is not only a Saviour from individual sin, but a Saviour from the world's chief collective sin—war. For this Movement there are no barriers and no frontiers. The world's need is its vision, and its task demands no less a challenge than life laid down.

For that is what the missionary task has always been at heart: the offer of all of life, not just the signing of a petition, or a card, not just approval of some other person's action. It has been a call to which there could be only one adequate response: "*Here am I, send me.*" And how they responded to that call, the young men and women who came up twenty-five and thirty years ago to these conventions! They were blind in a way you are not blind, they did not see certain implications that you see; but they did offer life, lavishly and with utter abandon. They went out to the far corners of the earth to make Jesus supreme in the lives of men and women who sadly needed what Jesus could do for them in their individual struggle. They helped to bring light into dark places; they gave their lives; they rejoiced that they had their lives to give; they overcame much that Christ might triumph. Then war came down upon them and caught them unprepared.

I shall never forget that splendid Turkish boy in Smyrna, nor the long and happy friendship we shared. I cannot forget his spiritual need, which Islam surely was not able to meet. And I recall with a pang the days when we went over together Harry Emerson Fosdick's, "The Manhood of the Master." Word by word he translated it into the Turkish language, charmed with the beauty of the Master's life. Then came the war. Then came the day when, with a face utterly changed and darkened, he said, "Never speak again of Jesus or of the Christian way of life. Go back to your own people and tell them that before sending missionaries let them cease to afflict the world with their slaughter and their wars."

Last winter it was my privilege to speak night after night to hundreds of young men throughout the Near East, in Egypt, Palestine, Syria, Turkey and Greece. Again and again they raised the same old question, "When will your Christian nations stop their hypocrisy and do away with war? When will America end her pious talk about peace and begin to disarm?"

Well, what are we going to do about it? We who call ourselves Christians, who boast that we have a more adequate interpretation of Christianity than the kind which quickened thousands of youth of that other generation, to throw their lives into the scale on the

side of Jesus Christ, to the best of their knowledge of Him and of His way. We know more today, but what a price has been paid for that knowledge! Not alone one Cross above Calvary to which our eyes are turned, but ten million crosses on the battle fields of the world. Not one mother kneeling, weeping by a garden tomb, but a million mothers weeping for a grave which they may never see and for a body to which they may not minister even in death. And what are we going to do? I say it reverently, in Christ's name, and for Christ's sake, what are we going to do?

Shall we continue to sign petitions? That is fine; by all means let us go on signing petitions, but is that enough? Shall we take rising votes? Most of this host would rise if the vote were rightly worded. Shall we go get ourselves informed about this business of war and armaments? Are we not already informed? What we need is the will; the will *to do*.

At least youth ought to be as adventurous as those in middle age. A great convention of nurses met recently in New York, most of them older in years than you of this Convention. They passed a resolution unanimously in favor, not merely of disarmament, but of immediate and complete disarmament. More than 200,000 women of this country have signed a petition supporting complete disarmament. Even the United Chamber of Commerce passed a resolution demanding that every step be taken for international disarmament. The Pope has stated in an encyclical this past year, calling on his clergy to take steps, "to illumine minds and open hearts on this matter of disarmament."

This past week you may have read in the papers his further declaration. "There is," said he, "an increase in armaments which can give no good results. This terrifying spectacle which the world presents causes us to lift our eyes to heaven. God is forgotten. It is to be feared that God will leave men to themselves, and that would be most terrible ruin." Terrible indeed! Perhaps we would frame it differently. Perhaps we would say, "It is to be feared that men will leave God to Himself, and that would be most terrible ruin."

For I am persuaded that not till we get down to what has been the bed-rock and corner-stone on which the great missionary endeavor was founded shall we stand on certain ground. Not till we forget what men may say and ask what God has to say; not till we stop listening to what earthly governments may order and take Christ as the great captain of our lives, will we find the courage and the certainty without which this fight is never going to be won. For this is a crusade, not a battle. This demands all the devotion that men have put into war. In war they have suffered tortures; they have endured long imprisonment; they have been wounded and sore beset, and they have laid down their lives. For the cause of war they have endured all this.

What can we do? We can do this: We can offer our lives to Christ. We can accept all the implications which taking Jesus seriously involves in this high task. We can renounce war as a means of attaining ends. We can denounce it as a method and we can refuse to take part in it. We can be willing to suffer for this cause, not simply sign petitions. We can make it known on every campus and throughout the nation that we stand against war now and forever. Only when there are men and women who will not bless nor participate in war, will war be doomed.

For myself I am forever debtor to those men and women, who, when the frenzy and fever of war engulfed the majority of us, refused to surrender to the gods of war and mob psychology; who endured torture, imprisonment, scorn and even death for the faith that was in them, worthy heirs of the Pilgrim and Quaker founders of America. Denied though they were the fundamental constitutional right of freedom of conscience, they dared to assert that right. In particular I stand debtor to an unknown Russian boy who was court-martialed in France, the record of whose trial I had to read. He had been reading his New Testament, and had become convinced that war was utterly contrary to the way of Christ. Toward the close of his trial, for he had the courage to take his stand against further participation in war, the general in charge of the proceedings said to him, "What you say is all very well. When the Kingdom of God comes perhaps these ideals will be accepted, but the Kingdom of God hasn't come."

"Sir," replied that Russian boy, "the Kingdom may not have come for you; it has come for me, and I propose to live by the rules of that Kingdom as I understand them."

Can I ever forget the effect those words produced in my mind when I first read them? Well, the Kingdom of God has not come in the war departments, nor even in the government council chambers of the nations; but for those of us for whom it has come we can live by the rules of the Kingdom as we understand them. Even the four ablest justices of the Supreme Court of the United States have declared that an American has a right to his conscience. We can support that minority opinion till the day when our lost heritage shall become an overwhelming majority opinion.

And we can burn bridges behind us. We can surround ourselves with people who will be ashamed of us if ever we give our assent to war, or participate in it, whatever their own course of action may be. The lines are out; the battle is set; the pioneers are in the field. We know who our Captain is, and we propose to follow Him at all costs. His sword is truth; His shield is love. He needs no armies of this world with their slaughter and their hate to advance His cause. His Kingdom will not be built as the Kingdoms of this world have been fashioned, but it will endure long after they have vanished.

Humanity waits for the reign of this Prince of Peace whom we have called Lord and Master. All that is lacking is courage; all that is desperately needed today are leaders. If you have not the courage whence shall we find it? If you cannot supply the leadership where shall we turn to seek it?

In closing I want to make this proposition to you, which I believe is practical and which I believe can be carried out. I would like to see this Convention send a committee to President Hoover. I would like to see you go back into every college in this country and send telegrams and petitions to the President, asking this: that on this commission which goes to Geneva to represent the United States there should be a student, representing the thought and the life of the students of this country. You are the ones who are going to be asked to lay down your lives. They will not think you too young or immature to go over the top in the first lines of battle. If you can make war, ought you not to have a right to stop war? I am thinking of men like Ed Murrow, President of the National Student Federation, and Luther Tucker, Chairman of the Intercollegiate Disarmament Council.

If there was a great tide of opinion on the college campuses of America, asking the President for this, I am positive that he would respond to it. I believe the President of this country would support it; that public opinion would support it; that they would recognize the right of youth. And not only that, it would do this: it would prove for the first time in history that there is a student opinion in America that counts in the councils of the nation. The students of the world do not believe it.

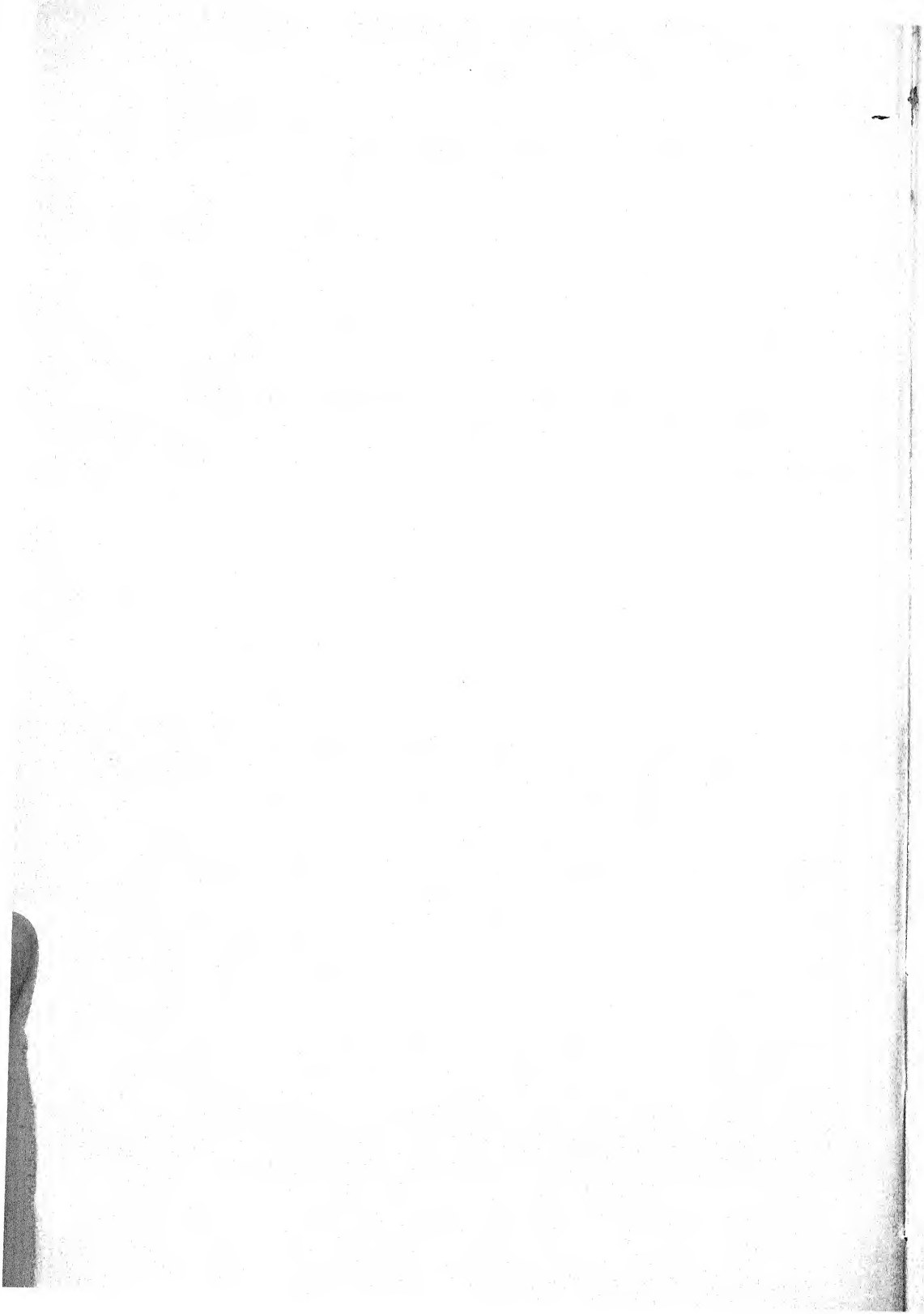
Herbert Gray says, "Your American students are serious about things which are trivial; trivial about things which are serious." Every student conference that I have attended in Europe said, "Your students in America are interested in football and athletic teams. They are not interested in great world affairs."

Let us show them in these next few months that we are more interested in the figures which are appearing on the score boards of Geneva than we are in the championship football games on our college campuses. Let us show them, the students of China and of India, that the American students are at least as intelligent as they are, and as serious as they are. Let us refute these charges of the students of Europe that the American students are not intelligent enough, or interested enough to do anything in world affairs.

I will tell you where the trouble is going to lie. It is not going to be with President Hoover. It is not going to be with the press of the country. It is not going to be with public opinion. It is going to be with the apathy back on your own campuses. It is going to be with the lack of vision there. It is going to be the fact that some of these statements are true: that your fellow students *are* more inter-

ested in fraternities and sororities than they are in world peace; that they *are* more interested in an athletic program than they are in a world peace program. It is up to you. I believe this is a practical, a worth while proposition, and moreover it is in line with the missionary movement. Here will be a foreign missionary, indeed—a man interested in whether or not the world is going to adopt and live by the principles of Christ.

Well, choose you this day whom you will serve, God or Mammon, Christ or Mars. Your choice must be swift, but the outcome will influence the destiny of unborn millions, and the Cross goes forward or retreats as goes the decision of this generation on the war issue. If Christ has come to your heart, God give you courage to decide by the rules of the Kingdom, without fear or favor of the crowd.



V. STUDENTS AND THE FUTURE OF
MISSIONS

THE FUTURE OF CHRISTIAN MISSIONS

JOHN R. MOTT

Chairman of The International Missionary Council

The future of Christian missions rests with the delegates to this Convention and with your colleagues and comrades among the Christian students not only in the colleges and universities which you represent but also in the educational institutions across the breadth of the world as upon no other group. This is not theory; it is supported by the unfolding centuries of the history of the Christian Church. Never was it more true of a student generation than of yours which is now taking the torch, and which is one so fittingly represented in this creative gathering.

I have unlimited confidence in this particular group and those who are your comrades, for I know them from recent contacts with the student communities over the wide world.

It has been my lot to span the entire series of the conventions of the Student Volunteer Movement. In a sense there have been thirteen, though nominally we might say there have been only twelve. We often overlook the first of the series, the one that met by the banks of the Connecticut at Mt. Hermon, in the summer of 1886, the first international Christian student conference ever held. There we had representatives of eighty-nine Canadian and American universities and colleges; likewise foreign students from some eight or ten other nations. We were there to the number of two hundred and fifty-one. It was not a hasty week-end. It did not last, as some of our modern conferences do, a week or possibly ten days, but four full weeks. There was only one general meeting each day, so that ample time was left for the most intimate fellowship one with the other, and a deepening and expanding acquaintance with the living God.

It is not altogether surprising that under those conditions God's voice became very audible, very distinct, and very personal, and that an even one hundred of the two hundred and fifty-one, by the last morning before we separated, had decided that, God willing, they would become foreign missionaries. I make bold to say that in the history of the Christian conferences of students the world over, there has been no other quite so highly productive. I refer not so much to the numerical aspect as to the fact that the Mt. Hermon conference made possible the creation of the Student Volunteer Movement. The other twelve conventions that we hear more about would not have taken place had it not been for that great creative act of God, working through a generation of undergraduates on

both sides of the line here in North America, and on both sides of the Atlantic and of the Pacific.

Then came Cleveland in '91; Detroit in '94; Cleveland again in '98; the memorable meeting in Massie Hall, Toronto, in 1902; the likewise dynamic meeting in Nashville in 1906; the one in the neighboring city, Rochester, in 1910. Contrary to my early impressions, I find in my travels that this latter was one of the most productive of all the series. We cannot judge, again I say, by numbers. God breaks out in little companies, I am inclined to think, more than in the great masses. But after all what counts is what follows the assembly. I have come in these long years to judge gatherings not so much by what takes place in the days of never-to-be-forgotten fellowship as by the measure in which we follow through and fill with living content the visions and high and holy and unselfish purposes we form during these creative days.

Some in this hall will remember the next meeting, in 1914 out in Kansas City, possibly the most largely attended of the whole series and certainly one of the most powerful. Then came those tragic war years, but we did not let them pass without a calling together of the shattered ranks, more especially in Canada, but also in the United States. At this meeting, very fittingly held in Northfield, in the midst of those solemn days God did speak to us some very deep and challenging as well as humbling words.

The interval changed as the war came to a close, and the meeting held at Northfield in 1918 was followed by one at Des Moines in 1920. There we met under the pressure of changed world conditions and confronting almost impossible situations, but God conquered the difficulties, over-mastered the gathering, and creative results followed. In 1924 the Indianapolis meeting was held, followed in 1928 by the convention at Detroit. Some people speak lightly of these, contrasting them with some of the earlier gatherings. I do not share this opinion. I should find it difficult to overstate my sense of the importance of the Indianapolis and Detroit conferences, meeting in the most difficult moment in the life of the Student Volunteer Movement. How necessary those gatherings were to make possible united thinking, united vision, united planning, and united action!

Now we assemble in this thirteenth gathering. My good friends, Robert Speer and Dr. Sailer, and I are the only persons here who have been present at the twelve gatherings. I am the only one who has attended the entire thirteen, and you will agree with me that this has not proved to be an unlucky number.

Those of us who belong to an older generation will do our best in any years that remain to us and will gladly lay down our lives fighting shoulder to shoulder with you and seeking to strengthen your hands in any way in our power; but our generation will not

live long enough to effect the extensive and profound changes involved in meeting the demands of the world mission of Christianity. You will. Your unspent years, your unexhausted energies, your abounding idealism and hope, your undimmed vision, and your spirit of courage and adventure place the future in your hands.

You ask, What is the task of the world mission of Christianity in the years which lie ahead? Let me attempt to state it quite simply. The governing purpose of the Church in the world is to make Jesus Christ known, trusted, loved, obeyed, and exemplified in the whole range of individual life and in all human relationships. This requires on the part of your generation a fresh apprehension of the great Central Figure of the Ages, the Lord Jesus Christ, and a commanding realization of the purpose of God in the life of the world. It involves such an expansion of the Christian program as will bring into view and under fresh, intelligent, sympathetic, and conscientious consideration the vast range of human need. Moreover, it calls for so rethinking, restating, and revising the working program of all the Christian churches—the older churches of Europe, North America, and Australasia, and the younger churches of Asia, Africa, and Latin America—as will lead to such distribution or redistribution of Christ's representatives and agencies as will make possible His vitalizing and transforming truth, love, and power being brought to bear upon all areas of life. All this, in turn, calls for such a liberation, mobilization, and utilization of the latent forces of Christianity as the world has never known. How comparatively latent the powers of Christianity still are! What powers are latent? The clerical leadership of our day, both at home and abroad, is startlingly inadequate to meet the modern demands, whether we have in mind filling existing gaps, or providing a worthy succession for men who must soon transfer their burdens to younger shoulders, or superseding relatively incompetent workers, or keeping from breaking down under impossible strain those who are over-burdened, or meeting the multiplying demands of higher specialization. The lay forces are, if possible, even more latent. Think, also, of the financial resources not yet brought under the sway of Christ, and, therefore, absolutely unrelated to the plans of His expanding Kingdom. What alarming lack there is of the powers of statecraft in the affairs of the Church. Even more clamant is the demand for courageous prophets, for inspiring apostles, such as Kagawa, and for sacrificial examples, like Schweitzer. Schweitzer's name calls to memory his vital word: "Those who have felt the discipline of suffering must enter the Fellowship of Pain and seek to deliver others from the fetters of sorrow. It is my desire to be a forerunner preparing the way for this renaissance and to fling my faith in a new humanity like a burning firebrand into the gloomy darkness of our times."

Why must we look to the students now thronging our univer-

sities, colleges, and seminaries to augment and strengthen the leadership of the world mission of our Christian faith? The stupendous and profound changes in the world in recent years make necessary a leadership of such capacity and resource as will enable the forces of righteousness and unselfishness to orient themselves to the vast situation and its exacting requirements. Bolshevism and nationalism have broken up the old world; a new world is in the making. Expressed simply the task of leaders of the new day is to mould a future far better than the past.

The summons comes afresh to wage a better-planned, more aggressive and triumphant warfare against the age-long enemies of mankind—ignorance, poverty, disease, strife, superstition, secularism, and sin. The leaders in that warfare must have a more highly specialized training, and, if possible, even greater accessions of power of every kind than did their predecessors.

Such distinctively qualitative leadership is essential in order that the builders of the new civilization may possess the necessary background, outlook, insight, and grasp to grapple successfully with their large and emergent problems. Never did the undertaking of bringing in a right world-order seem to me to be so difficult as it does now. In virtually every country the situation to be dealt with differs greatly from the past in scale, complexity, and pace—because of modern invention, improved communications, multiplied contacts, new and wider human relationships. This is true in economic issues, in social uplift, in political reform, in sex relations, in racial problems, likewise in the realm of apologetics or the thought bases of the Christian faith.

Internationally, the last few years have brought mankind into a new world. The fact is that the present is the first generation which has been called upon to deal in any large way with international relations, and it finds itself inadequately prepared. The peoples simply do not understand their post-war world. They find themselves more or less committed politically to arrangements and institutions for which the intellectual foundations have not been laid. Countless dangerous prejudices have still to be slain. Whole peoples must be changed in disposition and habits, and, therefore, in knowledge and motives. Such a period of reconstruction demands truly great national and international leadership in churchmanship, in statecraft, and in all other spheres dealing with human conduct.

In every relationship of mankind leaders are needed who are qualified to deal with the basic economic facts. Economic questions have come tremendously to the front in every part of the world. Economic and political policies and programs are out of gear, or not integrated. The world's economic life has been shifting rapidly from a national to an international base, and a sense of industrial and economic solidarity is spreading across national boundaries the

world over. "Our political conceptions," as Dr. Zimmern points out, "have not caught up with our machines. We are trying to serve a twentieth-century world with eighteenth-century political ideas." As a result tens of millions of unemployed working men and women are walking the streets of European and American cities.

To meet successfully, because constructively, the startling manifestations of divisive forces and influences—economic, social, international, interracial—there must be a leadership competent to effect the closer and more effective coöperation and unification of religious and all other constructive forces.

Such strengthened leadership is needed in order that the constructive forces themselves, including the world mission of Christianity, may be ushered into a more advanced stage of development and usefulness. Their programs must be restudied, restated, and revised in the light of fresh thought and human relations. This statement includes programs of churches at home and abroad. Seldom, if ever, has the Christian Church more needed the awakening and guidance of prophetic voices. And there is no compelling prophecy without clear thinking, sincerity, and courage.

One shrinks from attempting to prophesy, but the topic assigned to me, *The Future of Christian Missions*, necessitates that I venture to forecast in some measure the undertakings which should and, I pray God, may, absorb the highest powers of your generation in relation to the world program of Christ. This I will seek to do in concise outline. In the first place, the Christian missions of the coming day must bring about a vivid recognition of the fact that the frontier of Christian missions must be thought of in the future less as geographical than as having to do with the areas of life and of human relationships—social, economic, rural, racial, international—and likewise with the realm of thought. This great shift in emphasis marks the change in missionary program and policy between the time of the world missionary conference in Edinburgh, in 1910, and the one recently held in Jerusalem.

Having emphasized this significant fact, let me quickly add that there are still vast totally unoccupied geographical areas. These are inhabited by tens of millions among whom there are still no missionaries or missionary agencies. In other words, the day of the pioneer, the adventurer, I might say, in the spiritual sense, the pathfinder and foundation-layer is by no means over. I appeal, therefore, to the strongest and most heroic strains in present-day student life to fling themselves with apostolic abandon into these regions beyond.

The new day calls upon a new generation to lend yourselves to the larger evangelism. The evangelistic objective, from the day when Christ said to his little band "Ye shall be witnesses unto me," has been the governing objective of Christian missions. It must ever

be kept central. Incomparably the most vital, the most important, the most highly multiplying, and the most enduring work in which mortal man can possibly engage is that of exposing men to the Living Christ. But the day is at hand and now is for the larger evangelism—larger in the sense of larger desire, larger message, larger adaptation of means to our supreme end, larger unity among the Christian forces, larger accessions of superhuman wisdom, love, and power. Never were the fields to which this Convention directs our gaze more ripe unto harvest. How true this is the most recent letters from Sherwood Eddy in China and Stanley Jones in India, not to mention like trustworthy witnesses of other fields, abundantly testify.

Christian missions of tomorrow as well as today must be concerned with taking more seriously the carrying out of the policy of devolution agreed upon at the Jerusalem Conference, that is, the handing over increasingly to the rising indigenous churches responsibility for initiative, decision, and leadership in the carrying forward of the work of these churches. It is one thing to take this high ground in conferences and conventions; it is quite another thing to go through the sacrificial and trustful process involved in the implications of our Convention resolutions or findings. We need to look on the rising churches as we would upon youth. Early in my life of service among the students throughout the world I learned to trust youth. Never have I regretted any act of trust of youth, even though they have made mistakes or blunders. At times I have regretted that I had not trusted them more. It is the same way with reference to these rising churches in different parts of the non-Christian world. They rise to the heights when trusted with impossible loads of responsibility.

The missionary movement is only in the early stage of the period of specialization. The generation to which you belong will be called upon to expand it on every hand. In the early days of the Student Volunteer Movement only three or four phases of missionary service were presented to the students, such as the evangelistic, medical, and educational. Recently I had occasion to draw up a list of not fewer than twenty-six quite different forms of missionary service of which I had witnessed examples in different parts of the world. How this widens the range of the missionary appeal to the student life of the present day! How it multiplies the number of outlets for student consecration of lives of service!

One of the most inspiring aspects of the world-wide opportunity of the days before us is that of carrying forward the wonderful process ushered in at the recent Jerusalem Conference—the process of sharing. In some respects that word and the idea which it connotes were what gave unique distinction to that creative meeting on the Mount of Olives. There for the first time in the history of

Christian missions there met on an equality the representatives of the older churches of the West and the younger churches of the Orient and Africa. They met on a parity, not only as to numbers, but as to what is more significant: participation, leadership, the exercise of formative influence on program and policy. Never can world missions be the same. All students of today and tomorrow who aspire to lives of largest helpfulness, whether they be students among the nationals of the rising indigenous churches planted by the missionaries or whether they be the new Student Volunteers going forward from the universities of North America and Europe, are called upon to share with each other. "To share what?" one may ask. To share experience, knowledge, insight, vision, personalities, opportunities, burdens, suffering, creative processes. Toward all these the workers of every land can contribute, and, in addition to what we contribute in common, the Christians of each nation will have something quite original or unique to offer to the Christians of other names and other climes. We are learning increasingly what a large Christ we have who requires all of us through whom to express adequately the wonders of His truth and His power.

This leads me to emphasize that within the sphere of coöperation and unity the Christian missions of tomorrow must make great strides forward if they are to be true to the situation which confronts them. We might divide the great movement of drawing together the Christians into three stages, so far as the world mission is concerned. In the first place, there was the period which preceded the world missionary conference at Edinburgh in 1910—a period characterized by countless detached pieces or demonstrations of coöperative or united effort on the part of Christians of different denominations or races. Then, there came the period between Edinburgh and Jerusalem, the distinguishing characteristic of which was the development of interdenominational and international machinery designed to foster united thinking, planning, and action. This was the period in which the number of national Christian councils was increased from two to twenty-eight. These are the bodies which unite all the Christian churches and missions of a given national or international field for the realization of their important common ends. It was the period, also, which witnessed the evolution of the International Missionary Council, which federates loosely but effectively all these vital national bodies and for the first time in the history of Christianity is making possible dealing with the world program of Christianity in literally world-wide dimensions. The third period on which in these days we are entering is the one in which the Christians workers of all denominations, nations, and races are going to be called upon, as never before, to take seriously the implications of the machinery created and the programs adopted with reference to coöperation and unity. In other words, we must see

clearly that the drawing together of the Christian forces for unity in organization and plan was never intended to be an end in itself but to make possible the realization of the most vital and stupendous results. It will be remembered by all of us that Christ in His High-Priestly prayer prayed that "they all might be one," not as an end in itself, but "that the world might believe." My faith leads me to congratulate those present and those whom you represent on the possibility which is yours to fill in with practical living content the vision which has increasingly commanded the older generation.

If the multiplying exalted and crushing responsibilities which these advance measures require are to be realized, those of your day must go into training and stay in training longer than did your predecessors. You are to enter into coöperation with peoples who are at a more advanced stage intellectually than characterized the peoples of the earlier generations. The problems confronting you are more numerous and more exacting than those with which your predecessors had to deal. You do well, therefore, to lay a broader and deeper foundation. This leads me to suggest the great desirability of a closer integration on the part of the candidate departments of the various mission boards and the Student Volunteer Movement in all that has to do with the subject of missionary preparation. The emphasis must be increasingly on the qualitative as contrasted with the quantitative.

To give effect to the implications of the modern shrinkage of the world—that of the need of Christianizing the impact of the so-called Western Christian nations upon the non-Christian world—requires that all Christian students who may not be called by God to devote their entire lives to the missionary career shall, with like sense of responsibility, resolve that within the sphere of their calling they will do all in their power to strengthen the hands of their comrades who do enter upon the missionary career. This means that Christian students who are to devote themselves to the world-wide expansion of industry, commerce, and finance, or who are to engage in the diplomatic and consular service of their governments, or who may be identified with armies and navies, or who have anything to do with the spread of the moving picture industry to other lands, or who as government teachers, or lecturers, or scholars sent abroad on errands of investigation or research, or those who are part of the tides of travel shall recognize and seize their opportunity to commend by word and life the Gospel which their missionary colleagues are seeking to propagate. The day has dawned when we must all recognize and seek to realize Christian missions as the great internationalism. Only in our day have many in each country come to recognize that the problems which we had regarded as national are in reality of world-wide interest and concern, and, therefore, can be solved only in a world context and in a world-wide program. This is seen with

great vividness in the case of the economic problem. It is likewise true in the conquest of disease, in the throttling of the opium curse, the drink evil, and the white slave traffic, in the meeting of the difficult questions involved in emigration and immigration, in the realm of race conflict, international misunderstandings and the outlawry of war. One of my eight visits to China was right after the Boxer War, in connection with which scores of missionaries and thousands of Chinese Christians were massacred. It was a time of intense bitterness between Orientals and Occidentals. When in Peking, in a memorable conversation with Sir Robert Hart I asked him what was the way out, by which I meant, how were we to bring about right relations between conflicting nations and races. He gave this significant answer, "There must either be a colossal military and naval establishment, so colossal that it would break down the so-called powers of the world to maintain it; or the spread of Christianity in its purest form." You will agree with me that in these recent years the world has had an adequate demonstration of what colossal military power can do; and, am I not right in asserting that it has accentuated rather than relieved misunderstandings, friction, and strife among nations and peoples? Has not the time come, therefore, for us to turn with unshakable conviction to the alternative and lend our lives until death to the spread of Christianity in its purest form? I love to think of the thirty thousand missionaries, Protestant, Roman Catholic, Eastern Orthodox, as ambassadors, in the finest and richest content of that term; as interpreters, interpreting the best side of the life of the nation which sent them and, likewise, the best side of the one which has received them; as mediators, in some humble sense breaking down the walls or partitions of misunderstanding between peoples; and as exemplars, reminding those among whom they labor and with whom they coöperate, by their actual presence as well as their teaching, that there is a Christian fellowship or brotherhood which transcends all national and racial boundaries.

What is required of the Christian students of today and tomorrow if they are to usher in this new and greater day of Christian missions? We must project from this Convention an educational campaign in all our colleges and other institutions of higher learning, a campaign of such scope, up-to-dateness, vitality, and prophetic quality as will make possible a truly comprehending leadership of the missionary forces, both within and outside these institutions. Such an awareness is our basic need and it should emphasize the present completely changed, expansive, urgent, and perilous world situation near and far. There should be knowledge of the antecedents or background of the peoples to be served, and of their most sacred and powerful traditions. There must be recognition of the trends of thought and feeling which are moving among them, and of their

greatly changed psychology. There is needed a grasp of the real issues which profoundly affect human progress. The areas of conflict must be discerned and strategic positions located. Leaders must see clearly the forces which oppose them, and likewise recognize favoring conditions and factors of which they may take advantage. In days like these they should know the basic unanswered questions, especially in the minds of youth. It is of supreme importance that leaders should have a realizing sense of the values, motives, and possibilities of human personality, and a reverent recognition of super-human resources.

The leadership so much needed in all lands which we are to serve and in all callings related to Christian missions should be creative. Among the many men and women holding positions of major responsibility in the work of Christ there are all too many merely mechanical workers and all too few thinkers. Bishop Gore has expressed concisely the reason why in every field of human endeavor there are so many unsolved problems and so little progress, "We do not think, and we do not pray." Undoubtedly, undue stress is being placed, especially in our Anglo-Saxon countries, on the need of organizers, promoters, men of action. The heroes of a new generation are, to an extent that many do not realize, highly paid engineers and managers of big business. To an alarming degree this tendency is becoming more and more apparent even in the educational field and in the churches. The curricula of our schools and universities are too much dominated by materialistic aims, and religious bodies are feeling as never before the secular pressure of the age. Not without reason is the charge made that we in our colleges and seminaries are producing Christian activity and organization more than Christian experience, faith, and philosophy. As a result there is a poverty of germinating, dynamic ideas, creative planning, and great prophetic leadership.

How essential it is that those of us who tomorrow are to lead the constructive forces shall pay vigilant heed that the discipline of our lives, the culture of our souls, and the thoroughness of our processes of spiritual discovery and appropriation be such as will enable us to meet the challenge of our day. We must bear in mind that we are dealing not with a static world but with a dynamic world. Even more important we should live and act as those who are in touch with the Ever-Living and, therefore, the Ever-Creative God.

A statesmanlike leadership is required today even more, if possible, than ever in Christian missions as in all other spheres where constructive measures and advance programs are needed. A number of elements enter into true statesmanship. The statesman is a man of vision—a man who sees what the crowd do not see because he sees farther and more clearly. He takes in wider horizons, larger dimensions. How absolutely true it is that where there is no vision

the people perish. Conversely, it can be said that where open doors remain unentered, great wrongs go unrighted, sinister forces gather momentum, depths of human need continue unmet, it is because so-called leaders lack vision, or, through disobedience to it, have allowed vision to fade.

The statesman accepts and applies guiding principles. In times of confusion and perplexity he turns to these as he would to the North Star. No matter how strong and conflicting the cross currents of popular prejudice and passion, no matter how insinuating the voices of selfish ambition or other unworthy motives, no matter how many oppose him or how few go with him—he trusts and follows his principles. Much of the power of Gandhi lies in the fact that he has wrought out and is seeking to bring to bear upon a vast, complex, and most difficult situation four governing principles; namely, the principles of non-violence or passive resistance, religious unity, removal of untouchability, and economic independence. The enunciation of Sun Yat Sen of his three principles—nationality, democracy, and livelihood—has already had a great revolutionary and transforming effect on the peoples of China.

The recognition and observance of relationships marks the statesman of widest influence and largest helpfulness. The multiplication of organizations or agencies, the marked development of specialization of knowledge and function in the missionary enterprise, and the great improvement of means of communication with resulting increase of human contacts, combine to accentuate the necessity of this qualification.

Was it not Curzon who said, "We rule by the heart"? If this be true, then heart-power, or sympathy, is one of the sources of the power of the statesman and preëminently of the missionary. The study of biography enforces this truth in many of its most moving pages. By contagious examples it shows that in the various spheres of missionary service the men and women who have been most true to the heart (and also to the imagination), and identified themselves with their fellows in the midst of suffering, poverty, loneliness, and burden-bearing, have had deepest and most abiding influence.

Another statesmanlike trait is that of foresight and wisdom in planning. This suggests the aphorism of Roosevelt that "nine-tenths of wisdom is being wise in time." Next to character, possibly the highest gift of the statesman is that prescience which enables him to recognize in time the days of God's visitation. May He enable us to see that we are now living in such days!

The attitude of open-mindedness and the habit of seeking counsel have been characteristic of many of the greatest among missionary statesmen. A truly great teacher never ceases to be a scholar. The man who maintains his leadership in any calling does not part company with or hold himself aloof from those whom he would lead.

"A leader is," as Bishop Brent has said, "simply a foremost companion." We are living in a time when the benefits of group-thinking are being much stressed. It cannot, however, take the place of conclusive thinking and resolute action on the part of the leader.

Today as at no time in history the forces of righteousness and unselfishness stand in need of a leadership which is genuinely co-operative. This situation is due to the startling development of divisive influences among men. This is equally true in economic, social, international, interracial, and even spiritual relations, but pre-eminently in the relations between missionaries and nationals on every mission field. In view of the magnitude of the tasks to be accomplished, in view of the growing complexity of the life to be brought under the sway of right ideals and principles, and in view of the admitted difficulty and urgency of the undertaking, nothing short of united thinking, planning, and action will suffice. We may forecast the extent and depth of our influence by our ability to co-operate with others, and, may it not be added, especially our ability to co-operate with men from whom we differ.

Jesus Christ revealed for all time the secret of most dynamic leadership in every sphere of life and human relationships when he proclaimed the great truth that "whosoever would be first among you, shall be the servant of all." In other words, the leadership which is ever most highly-multiplying in influence must be unselfish. By the test of the generations and centuries it has not been those who exercised lordship, dictatorship, or the dominance of human force over men, who won the deepest allegiance of the people of their day, and are today remembered with deepest gratitude, but rather those who lost themselves in great unselfish causes, and whose controlling ambition was to render the maximum helpfulness, especially to those in deepest need. I try never to go to Scotland without visiting that great patriotic shrine, the War Memorial on the Mound at Edinburgh, commemorating the incomparable sacrificial devotion to an unselfish cause of thousands upon thousands of the manhood of the land. The last time I was there I visited another sacred shrine with its deeply moving associations—the wonderful Memorial Museum of Livingstone at his birthplace at Blantyre. Why do multitudes make pilgrimages to this spot, and why do more people pay their reverent tribute to his grave in Westminster Abbey than possibly at any other there except that of the Unknown Warrior? Why, save the attractive power of a life of heroic, sacrificial service.

Missionary work is ever an adventure, and, as such, must be courageous and challenging.

In fact, true leadership in every mission field involves conflict and coming to close grapple with powerfully entrenched systems of wrong. Those of us who are Volunteers and all others who would enter this Christlike service must be prepared to suffer pain, to be

misunderstood and maligned, to endure loneliness, hardship, and sacrifice. If more of our fellow-students are to be enlisted and afforded an adequate outlet there must be presented to them an heroic appeal. Only the heroic appeal and example call forth the heroic response. In Asia, in Africa, in Latin America, as well as here at home, let me urge as I have done on other occasions that the call comes, in these days in which we are living, for great renunciations, for fearless breaks with precedent, for befriending and sponsoring unpopular causes, and, at times, for lonely adventures.

Above all, in all the countries which I have been visiting in recent world journeys, or with which I have intimate contacts through my relation to three world organizations, it is most evident that there is needed a leadership characterized by conviction, certainty, and confidence. There are divided counsels, conflicting voices, and much confusion of thought, with reference to what the vital issues are, and as to how issues are to be met. This leads to working at cross purposes, with comparatively meager results. At such a time there is need in all key positions of men and women who can and will afford a clear and authentic lead. The defeatism in so many quarters which invites defeat, or makes it inevitable, must be met by leaders who possess a sense of mission and a sense of direction.

First, last, and foremost we are summoned to a Christlike leadership. Never has there been such need of a genuinely spiritual leadership. In every field there is imperative need of spiritual interpreters, spiritual teachers, spiritual professors, spiritual authors, spiritual apostles—masters of the technique of the spiritual life and, therefore, men and women of deep personal experience of Jesus Christ Himself. They are needed to save us from the superficiality, sterility, and unproductivity of so much of our planning, activity, and living. Every new and great advance in the expansion of the Kingdom of God necessitates fresh accessions of spiritual power and, therefore, makes new demands on our devotion to Christ Himself. Therefore, insistent is the summons which comes to all of us in this Assembly—the summons to associate ourselves as never before with Jesus Christ. Incomparably the greatest leader the world has ever known, judged by the test of the ages, is Jesus Christ. Well does the writer of the letter to the Hebrews characterize Him as “the Prince Leader of the faith,” for to Him pay allegiance not only all other leaders who have borne the Christian name, but increasingly, by word or by implication, those of other faiths and many of those of no religious affiliation. Therefore, the supremely important thing in the discovery, development, and enlargement of the highest leadership, so much needed in every calling and in every land, is a growing acquaintance and a deepening fellowship with this Central Figure. In seeking to augment the leadership of the forces of righteousness and unselfishness it is well to follow His unerring lead—

as the Way, the Truth, and the Life. Indeed, His lead has been demonstrated beyond peradventure to have been an unerring one. When has He been known to lead one into a blind alley? When has following Him, cost what it might, resulted in contracting the range or weakening the power of one's leadership? Let it be reiterated, He affords the most satisfying definition of true greatness, of enduring leadership—"Whosoever would be greatest (that is, first) among you, shall be the servant of all." He imparts a sense of mission which surmounts all difficulties, opposition, discouragement, and loneliness. To Him we go for those guiding principles which, when resolutely and courageously applied, solve problems and effect the revolutionary and transforming changes. In fellowship with Him and contact with His enormous consciousness of God men catch the spirit which overcomes the world—the spirit of unselfishness and faith. He, by His penetrating word exemplified on the Cross, ushers us into the real secret of the most highly-multiplying influence of any leader—"Except a grain of wheat fall into the ground and die it abideth by itself alone, but if it die it bringeth forth much fruit." The depth of one's experience in this creative realm determines the outreach of one's work and influence. Jesus Christ was the Great Visionary. Alone He looked down through the ages and saw the peoples of all conditions, nations, and races streaming up to His Cross when He cried, "I, if I be lifted up from the earth, will draw all men unto me."

MISSIONS AND THE MAN

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I suppose it would be possible for one man, as well qualified, say, as Dr. Mott is, to have given all the addresses at this gathering; and they would have been cumulative and would have been felt to be excellent. But inasmuch as there are other elements in the case than those, no doubt the idea underlying my being invited, for example, to speak to you is that there shall be variety in the presentation of the great cause of foreign missions.

Now many memories come to me as I stand here this morning, facing this great body of the youth of America, representing our American colleges. This is about the first time in a long while that I have felt that it was possible that I am getting old, and I suppose I might salute you somewhat in the words of the old gladiators when they went into the arena in the old days, as they called out to the reigning monarch, "We, who are about to die, salute thee!"

Well now, there may be less of conviction in my mind, as I say this, than the words warrant, but it is a fact that I went out as a missionary long before you were born, long before even you were expected or prayed for. I went out to West China in 1893. And I am going to be as concrete as possible here this morning, for I have had very varied experiences. They have been referred to, some of them, by the gentleman who introduced me.

I have been a missionary. I have been that august thing, a moderator. I hope you do not feel overwhelmed. And I am a hard-working Secretary of Missions. And whenever I think of the words "Secretary of Missions," I think of a definition that old Dr. Johnson once gave, regarding a lexicographer. He said, "A lexicographer is a harmless drudge." Well, that defines a foreign secretary, too.

Now then, concretely, what is it that is in my mind as I am speaking in this great session which I hope represents the soul of America, the United States and of Canada; which represents the best that is in our life in the Christian Church today and upon which such tremendous burdens of responsibility now rest?

Well, this is what I am thinking of as I am speaking to you, of those old days when I went out in 1893, almost forty years ago, to West China. And I remember that I hadn't been there two years until a mighty riot surged up. Thousands and thousands of rioters, —and in a few hours my house was burned down, and the next and the next and the next, and the schools and the hospital and the church

and everything that represented the Christian Church in that great city.

I think of many an experience since, and it is through the light of these that I am looking at this enterprise of missions. I think of the experiences I have had in the past few years of being awakened in the middle of the night in a Chinese inn by brigands, and their fierce howling and threats, of walking through towns ablaze in broad daylight, of going through armed forces in order to visit mission stations.

I think of a day in Africa when I looked out for the first time upon the trails, and someone said to me, "Those are the old slave trails." God in Heaven, they haunt one like a nightmare yet, those trails worn smooth by the feet of black men and black women who had been torn from native land because of the greed of the white man, the capitalistic policy of the days of our fathers when they wished to get more money and more luxuries, even at a cost like that. I looked at those trails and they seemed to me like scars upon the body of Africa.

I think of a day when I was in India and looked upon the marks of shot and shell on the walls of old Delhi and Lucknow, where the old fortress lies in ruin.

I think of a day, just three or four years ago, when I came into the harbor of Shanghai and saw the battleships of the world cleared for action, and that great city surrounded by barbed wire entanglements. In the last few years of traveling around the world, great impressions, unforgettable, have been stamped upon one's mind, and we have felt these deep imprints of a world that is in agony, a world that is struggling for freedom, of peoples of the earth long oppressed who are asking that a day of deliverance shall come.

Things like these are in the background of my mind when I am talking to you this morning about that thing called missions. It is a very commonplace word, but pity on us if it seems commonplace to us, for first of all about this missionary business I wish to give my testimony that with all its limitations and half-fulfilled promises and all kinds of halting and all kinds of blunders, this great movement in the earth—and I speak from a conscience that is sensitive—I say this movement represents the noblest endeavor of the human race today; that it is the most kindly, the most humane, the most creative thing that is being undertaken in God's world today. It has the marks of God's approval upon it. It stands between all the exploiting forces of the world, and they are many and powerful, and especially between the exploiting powers of the white race and the weaker peoples of the world. This movement which has sprung out of the heart of the Bible and out of the heart of God and out of the heart of the Christian Church, represents, I say, a most creative, loving, helpful ministry. It is the one thing that is likely to save the world if it can be saved at all.

Missions. Let me tell you this—the thing, without any peradventure, is working now. The oldest missionaries were no better than they ought to be, and living ones out there in all these far-flung fields would not thank me if I tried to put them on a pedestal, but you can't tell the truth except by speaking in reverence of such sacrifice and effort, of men and women who stand at these isolated points representing this great thing we call the Gospel, this great God of ours, this great Saviour of ours, the hope of all the generations to be. They stand for it all. And I say it works. Have I not myself seen proof of it in every possible relation?

You can take, for example, a picture in Africa. I went out one morning and I looked just at two villages in the space of an hour or two. The first was a purely untouched heathen village, and in that village I saw nothing that was beautiful. Not a book, not a school, not anything which suggested an upward vision. The most influential thing there was the chief's hut, and around that a number of smaller huts for his wives. He had far too many of them, but at least each one had a hut to herself. Then there was a magician's hut. That man was the most influential of all, and in his hut there wasn't a piano or a library, but some ugly bones and skulls.

Inside of a half hour or so I was over at a Christian village. They were all of the same people. They were, all of them, pagan when I was born. Now I came to that village and I saw it—the church and its spire and belfry, and the school; the roads were wider, and the houses were different, and the women were different, and the children were different. It was a place fit for Christ to live in. Out of that darkness had come this thing of light, spelling everything that is hopeful for Africa in all the generations to come.

You can take the test—and there is no more difficult test—the test of character. And what have we seen, even in this Convention, in this Conference? What pride we have had as we have seen our leaders from other lands come up here. Their dignity, their nobility, that sense of deep reality in them, Koo and Jabavu and the little lady from India who led us in our devotions. And all around the world these proofs are available of men and women who have been steeped in traditions, who have given unmistakable and glorious proof that Christ now, in this generation, is able to save unto the uttermost all that come unto Him.

When we see men that were down in the depths of degradation and also men of ancient culture, men who still regard with veneration the sages of their ancestors, and who find in the culture and literature of their peoples things that ought to be saved forever for the enrichment of the world—when we see such men having caught the vision, and incarnating the spirit of Christ, I say, that then this religion of ours is demonstrably working. Everywhere around the

world it works and there isn't any other movement that can take its place.

Before I come to this matter of men—you see, it is missions and men—let me say this, that if the Christian forces fail, then Christ hasn't any other reserves to fall back upon. When people like this fail Him, where shall He go? There are no other reserves. All Christ's real servants are in the front line trenches, and they are thinly spread out in the foreign fields. I feel today that I am glad at this beginning of my address to tell you that after almost forty years of experience, many of which were in the foreign fields, where all my children were born, and after visiting all these fields in subsequent years, the impression grows with me, deepens every day, that when I speak of missions I am speaking of one of the sacred and creative and divine things in the world.

Now then, what about the men part of it? Like the man who kept saying "men" too often as a preacher and was told that he ought to remember there is another sex, I ought like him to explain that when I say "men" I mean "women." You will understand that.

What about them? Well, this is true, is it not, that from all we know of Christianity in the nineteen hundred years, the whole program has been carried out through men and women. We know no other Christianity but that which is mediated through personality. We have always depended upon it. You can't fall back upon treatises to win the world, or any abstract ideas. We still have to believe in incarnation, and we needn't always believe in it as an isolated thing in human life.

That great truth, that "the Word was made flesh," is capable of fulfilment, and it must be fulfilled in our lives if this great work is to be carried on. Don't talk about foreign missions and all sorts of things that are merely abstract; think of this enterprise as being related to you, each one of you, and then to people yonder; individuals, great groups of them, great nations of them, but still people, human beings who are waiting for the message that you can bring.

Now then, what can this generation do to make still more fruitful what the past generation did? What can you do? Well, it surely is to be expected that you will go out with sufficient reverence for the past, sufficient understanding of what has been done, and that you will secure as rapidly as possible some sense of the peculiar place that you will fit into. I am not talking about your specific professional qualifications. We will take that all for granted this morning. You will go out highly trained, better educated than your predecessors; and you will learn all that can be learned about the various religions of the world. You will have insight into the literature and the art and the life of the peoples to which you go. You have a tremendous advantage compared with what we used to have.

But we will talk about the ancient requirements, the unchangeable

requirements, the attitudes of spirit. Now then, even here you will have applications of them that weren't there for your predecessors.

I want to mention a few things that you ought to do early in your career, while you are still young, and you are daring and friendly and you don't mind taking a tumble now and then. There are some tags out there in Asia and Africa that you ought to tear down. There are the tags—and I am walking on thin ice, but it is the only kind of ice you can get now with this weather; anyway, I walk on that ice—of “fundamentalist” and “modernist.” They served a useful purpose, or some other purpose, but they are out of date now. I hope that nobody will go out to China, for example, with either of these tags on him. You will be more or less of a nuisance whichever one you take. They are out of date. I have known fundamentalists all my lifetime, and I have known no nobler men and women than many of those people are. I have known modernists too, and I have known some of those that were anything but noble. They were very clever some of them, but I have known as noble men in each camp and as ignoble men in each camp as the world could ask for.

What about it? I am telling you this, that these separations into opposing camps out on the mission field constitute a major evil at this hour. Men go glaring at one another instead of loving one another. They label you, and if they label you a fundamentalist, you can't speak any more to the brother who thinks he is a modernist, and if they label you a modernist you cannot speak as a Christian should speak to a fundamentalist.

When I went to China it wasn't that way. Then it was a question of whether we would wear Chinese clothes or American clothes. But you little know how much enthusiasm could be got up over that question. I still remember, my friends, when I went out and started to buy those Chinese clothes. I intended to live in them and be buried in them. One day my little wife and I (we were still on our honeymoon) went down to hear a foreign missionary give a message. I listened to his message, but my wife kept her eyes wholly on his clothes. He had a face as purple as a beet and his hair was red. He was the last man in the wide world that we should have been introduced to at that early stage to represent the effect of wearing Chinese clothes; but I didn't mind it. But when I came out, my little wife looked up to my face, and she had tears in her eyes, and she said, “Jim, are you going to look like that?” I can't see what that had to do with missionary work, but at any rate I made up my mind that there would be no Chinese clothes for me; I wasn't going to begin to win the Chinese people to the Saviour by breaking my wife's heart as she seemed to think I should do if I wore Chinese clothes.

If only we had a sense of humor it wouldn't make much difference what we label ourselves, but the people who are devoted to the one or the other haven't any sense of humor.

I will give you an illustration of what I really mean. A young man walked into my office a few years ago to offer himself for foreign missionary work. He was just back from France. He was a doctor. He didn't belong to my church, and he told me so. I said, "We can't take you; they need you too."

"But," he said, "they won't take me."

I said, "Why?"

He said, "My theology isn't right."

And I asked him to give me a sample of it. Well, now, I needn't go into what he said to me. All I need to say is that it was a perfect mess.

I said, "Why do you want to be a missionary?" and he asked me two questions.

He said, "Don't the people need me?"

I said, "They do."

You see, I had seen the need. I had seen them carrying out hundreds and hundreds of little children who were dying like flies, faster than they could make coffins for them, of a curable disease. I said, "They need you."

He said, "Don't you think the Master would like me to go?"

Now I ask you young people, what are you going to do with a fellow whose theology is bad and whose religion is good?

At any rate, I said, "Look here, I don't accept your theology, but I accept you. I believe that Christ does want you to go, and I will do the best I can to get you out. You don't belong to my communion, but I am going to see if I can't get you out."

And you know, I never was so proud of my Board as when I told them just about what I thought was good for them to know, and then asked them to trust me for the rest. I said, "This young man, if you ask many questions, will give you the wrong answers, but I believe he is needed out there. I believe he has the right spirit." And they took my word and let him go.

He didn't live four years. And do you know how he died? This fine young doctor friend of mine? I never saw him again. Well, this is how he died. He was down with a raging fever. It got up to 104. There wasn't a doctor within many days' journey. The nurse was there. She wired off and said, "Send a doctor."

"We can't."

"What shall I do?"

They told her. They said, "Above everything, keep him quiet. He has a fighting chance to live."

She settled down to bring him back from the jaws of death. Then this happened: Out in dear old China, in a city which has suffered so much from war and ravages of various kinds, she heard a tumult in the courtyard. A group of people had burst their way in, in the

same way as men in the days of Jesus let down a sick person right through the roof at his feet.

There they were, when she got out. She said, "Quiet! Quiet! What is it?"

There was a sick woman, just a poor, ordinary Chinese woman, but she needed an immediate operation or she must die. And the nurse, broken-heartedly, said, "You must take her away. We are fighting for the life of the doctor. Take her away."

But when she opened the door, having sent them out, here was the doctor up and dressed. He said, "Call the woman back." Out he went to the operating room and performed the operation, on that poor, needy woman, and then went back to his bed and died. Now nobody needs to stress a point like that. Circumcision availeth nothing, nor uncircumcision. I would like to have heard his Master say to him, as he rose to meet Him, "Inasmuch as ye did it unto the least of these, ye did it unto me."

There is a series of syntheses needed, among these white men and these yellow men and these black men, with all the clash of nationalism and internationalism, racial antagonisms and all sorts of things like that. And there isn't any one body of people that we ought to expect so much of as we do of the young missionaries. You ought to take to it easily. And I am telling you that if you undertake to leave these shores for the mission field and have not purged your hearts of all these partial and partizan attitudes, you ought to do it before you cross the 180th meridian. Yes, you ought to do that.

Take this matter that Dr. Mott referred to, this matter of church union. You may think that is just simply on the fringe of missions and it doesn't seriously matter. Don't you believe it! It is one of the crucial things now, standing right in front of us. We can't make any great new advances by being denominationalists. Purge your hearts and minds of that partizan thing. I wish you could have had, when Dr. Mott got through speaking on this point this morning, this curtain let down, this white curtain, and then have somebody up there with a slide with a list of all the denominations which are at work (say) in this country like China—over 120 of them, all weird names—and throw it on the screen. And then what? And then ask our choir to stand up and lead us in singing that little song that Gypsy Smith taught us, "Count Your Many Blessings":

"Count your many blessings,
Name them one by one,
And it will surprise you
What the Lord hath done."

Well, if we had some humor as well as religion, see what it would do for us. And all over the world we need the synthesis. Some higher thing.

But I want to leave all this with you, young friends, who are going to dedicate yourselves to the foreign mission enterprise. You can read between the lines and fill it up. There is a world out there waiting for you. You ought to devote yourselves as youth to the youth of the people of Asia and of Africa, that new generation that is coming out. Never mind the problems. Look at the people, these young folks. We hadn't got them forty years ago. They weren't even remotely like them, but there they are now, and they are more easily got at by young folks than they are by anybody else. You can go out there and get into immediate touch with the youth of the world, and you can speak your message. You know all the difficulties that you have had in your college days. Well, they are having them there now. One of the tragedies of Asia is what happens to the young, to the sons and daughters of the first generation of Christians. Did you know that?

All the old folks were brought in with different ideas and different theologies and the young folks today with a more scientific mind are talking as you do about "dope" and things like that. They won't take it. What they need is not that you should agree with them but that you should act as mediators between the old and the new. You have gone through it, and you could do more now to hold steadfast the second generation of Christians in Asia than any other people. And then you can go out to the new and the young unchristianized people, side by side with the new generation of young native Christian leaders out there. Anybody could take his stand, side by side, with Jabavu or Koo or other men who are representing Christ out there. You know that. These men speak home to us, and therefore, we can speak side by side with them.

But lastly, this is true: nobody need go out there if he is not bearing not only the Gospel of Christ but the cross of Christ. I know no more beautiful story—it ought to be true whether it is or not—than the legend of Saint Patrick. Let me tell it to you young people.

The story goes like this: Saint Patrick one day had an old Irish chieftain who wanted to be baptized and there was no church. He took him down to a stream and Saint Patrick was old and he leaned on a staff with an iron point. When he got to the stream he drove his staff down, as he supposed, into the body of the river, into the bed of the stream, and held himself there while he baptized that old chief. But when they were walking up out of the stream, Saint Patrick looked down and saw the blood gushing out of the foot of the old chieftain. He said, "Why didn't you cry out when I did that?" The old man gave an answer that deserves to be remembered as long as men live. He said, "Cry out? Why should I cry out? I thought it was part of the baptism."

And I tell you, young people, there is standing One here this morning whom I am not worthy even to mention much less to represent, and He is standing here before this Convention of young men and young women, and He is saying the ancient words, "Are ye able to drink the cup that I drink of, and to be baptized with the baptism I am baptized with?"

And when we can answer that question, we can win the world.

A PHILOSOPHY OF LIFE THAT WORKS

WALTER H. JUDD

Medical Missionary to China

The only reason I have the nerve to stand before you for a little while tonight and talk to you as one not so far removed in age and experience from you is because, although I haven't seen most of you before, and I probably shan't see you again—unless you come out to China—nevertheless I have at least one thing in common with each one of you here. I suppose some of us have money and some of us don't; some of us have brains and some of us don't; and some of us have good looks, and I see some of you don't! But there is at least one thing we all have in common: one life to live. I sometimes wish I could have two. Then I could experiment a little with the first one, and live the second one profiting by my mistakes; but unfortunately I have only one.

I sometimes wonder why we are so careless about the investment of the only lives we have. You know what you do when you are going to go on a week-end trip; I know what my sister does when she is going to buy a new spring or fall outfit; or what we do in deciding what we are going to do with our summer vacations. One little episode in one's life, a great deal of time and thought and energy in planning that. But when it comes to deciding what I am going to do with the only life I have—oh, well, something will come along some day after I get through college! I wonder sometimes if many of us won't be like that man who said he wanted this engraved on his tombstone: "Born a human being; died—a retail grocer." Born a human being with infinite possibilities; died just a doctor, or a preacher, or a teacher, or a farmer, or a housewife, or what not—perfectly good occupations, all of them, but just that, —because we didn't sit down and study through what the world needed that we had to give, and then give it.

I am interested in my life. I am quite as much interested in my life as anyone of you sitting before me is interested in yours. I don't want to throw it away. If this thing of missions is doomed to failure, if it is a hopeless enterprise, you can be sure I don't want to go into it,—and certainly not to go back to it after I know personally what it is all about. When I went to China six years ago I had certain reasons that were strong enough to make me pull up my roots here and try to transplant them over there; otherwise I wouldn't have gone, of course. But they were armchair convictions if you please. That is one way of arriving at convictions,—in the classroom, the lecture hall, the study, the library, the church, conversations with friends, conferences, etc. That is one way. There

is another way,—the flinging of one's faith down into the heat of battle and seeing what comes out, trial and error—the scientific method, if you wish.

Some of the armchair convictions I had before I went to China were good; they still hold. Some were strengthened beyond belief. Some of them didn't hold. There are some of the other sort to which I was driven by the sheer exigencies of difficult situations. One couldn't avoid them. One was forced to come to them. I would like to share with you tonight about five or six of those convictions, all of which I believed in intellectually before I went to China. In the back of my mind I thought they were true. If it had not been so, I wouldn't have gone; but I was a little afraid that perhaps in a pinch they wouldn't hold. I can report to you tonight that they do hold. I would like to report them just as I would report an experiment in the laboratory, an experiment in medicine, or what not. I tried it, it works, and I pass it on.

Most of them are so trite and obvious I hesitate to take your time with them, because you will say, "What is the use of telling us what we already believe?" Well, if we did believe,—really *believed* them, we would do differently in this world than we do.

The first one is just this,—that all the people around the world are essentially the same. How obvious! But just that a thing is obvious does not make it untrue!

I have eaten my evening meals for two years in a Chinese home, much of that time the only man who spoke English up in that part of the whole country, about twelve days' journey from any other American. That home has twelve children. Now, I suppose it is conceivable you might keep twelve children on good behavior for a night or two before company. But you can't keep twelve children on some sort of special pose every night for two years! I know what that family is, better than I do any other family on earth. I understand and know the members of that family better than I know any family here in America, and I would like to tell you about them. One of the things about going abroad as a missionary is that it does something to you, and to your relations with people here at home. It is awfully hard to live abroad for six years and come back and be a good hundred per center!

In this family I would like to tell you about, Mrs. Yao is the most remarkable woman I ever met anywhere. I have never seen anybody her equal. She can do more, and with greater graciousness, and with less apparent effort than any other person I have ever seen. In the first place, she has had thirteen children; she has twelve living. That is a good record, you know, in any country,—and particularly so in China, where almost every day someone comes in and I say, getting the history, "How many children have you had?" And she answers, "Let me see. Nine, ten, eleven," and then she gets her

husband, and they figure up how many they have had! Because, you see, so many were dead at birth, or died shortly after birth before they were named, and before the father and mother grew attached to them, that on the spur of the moment, they can't answer that question. They finally decide they have had anywhere from ten to eighteen. "How many do you have now?" And it is often this,—two, three, four, scarcely ever more than six; sometimes not one.

Last spring a woman came into the clinic carrying a newborn baby. I said to her, "What is the matter?" and she said, "Doctor, since last night my little child cannot nurse."

I said, "Let me see the dressing on the umbilical cord."

Now, there is a local custom that they make a salve out of road dust and various drugs, and put it as a dressing on the stump of the umbilical cord. As you know, the tetanus bacillus, the organism of lockjaw, is an inhabitant of the intestine of the horse, and the one place on earth where there are more tetanus bacilli than anywhere else is out on the road where horses have been. I don't know how they happened to hit upon this particular thing, but it is used as a dressing on the umbilical cord. Thus thousands of tetanus organisms are inoculated, and in from six to eight days after birth the babies get lockjaw. We have had over four hundred cases. One of the most useful things we have been able to do in public health is to get the people of the district to come and get little sterilized packets, containing sterile gauze dressings, and a piece of tape to tie the cord with. They come from far and wide. Of course, most of them think it is a kind of foreign charm! But nevertheless they put that on and the baby doesn't die; and so hundreds of them come every year.

When I saw this salve on the baby's binder, I said, "How far have you come?"

She said, "I walked in today, ten miles." (This was the sixth day after delivery.)

I said, "I am sorry. I wish I could tell you something better, but I don't want to lie to you. You want to know the truth. I can't do anything for the baby. This thing can be prevented, but once it is developed to this degree I can't do anything for it."

She started to cry, and I wanted to comfort her. So I said, "Don't you have any other children?"

She said, "No."

"What? You are about thirty years old, and you never have had any other children?"

"Oh, yes, this is the seventh, but they are all dead."

"What did they die of?"

All died of the same thing: for lack of two minutes of information anyone even semi-trained in modern medicine could have given—if he were there. That is the only virtue I had. I was available.

Almost every day during the summer-time, from the middle of

July until the middle of October, when the dysenteries and the malignant malarias and all those summer diseases are at their height, of the sixty to one hundred patients that go through the clinic there will be three or four desperately ill. If I give all my time to this man, I can probably pull him through. If I give all my time for four hours to this woman with malignant malaria, I can probably pull her through; or if I give all my time for half a day, practically, to this baby with dysentery, it will have a good chance. If I divide it between two, or among three or four, they will all die. That is, I have the power of God in my hands. I am the one to decide who lives and who dies. I wonder if you think that is easy! I haven't yet been able to work out a satisfactory criterion by which to decide which patient is entitled to have the chance to live and which isn't; yet I have to choose. The relatives of all of them down on their knees, hitting their heads on the ground, begging me to take care of their loved one, and I have to choose one and let the others go.

Mrs. Yao, as I said, has had thirteen children, twelve living. She has had trachoma in her eyes for twenty years. I have had to operate on the lids twice, to turn the lashes out in order to preserve her vision, and yet not one of her children has had trachoma, she is that clean. She is the best midwife in the district. I can take into the hospital only three kinds of obstetrical cases. First, where it is a first baby—an unknown quantity; second, where there has been trouble in a previous delivery; and third, where there is some abnormality in the condition of the mother or child which gives ground for fearing there will be or already is trouble in the delivery. Mrs. Yao does most of the midwifery throughout the district, especially among the church people; she is so dependable and fine.

She is very artistic. She draws and paints beautifully. Almost every evening, after the evening meal, we sit there and I study Chinese with the younger boys. Her youngest son, Tsi Kang, is about seven. I can always read his book. Tsi Chuen is about nine. He is about my speed in Chinese, and Tsi Tsung, who's about thirteen, is too advanced for me—too many words in his books that I don't know. So we sit there and study Chinese out loud, while she draws or paints. One night I counted sixty-six or sixty-seven pieces of cloth of various sorts. Here was one from a mother who had got a piece of cloth to make a little cap, another a bib, another some sort of dress for an expected baby. Each wanted Mrs. Yao to draw with her own hand the design on her cloth and then the mother would embroider it herself, hoping that Mrs. Yao having done it, her child, too, would be strong and healthy like Mrs. Yao's.

This wonderful woman loves the whole region. She goes into the homes on Sunday and Tuesday and Friday afternoons, the whole afternoon, doing evangelistic work out among the people—everything from how to bathe the baby up to how to read the Bible. Two years

and a half ago, after I had been absent for a time and had come back into the interior, I was alone, living in the hospital on the same food as the patients—those on general diet—and the nurses and servants. One day she and another lady came into the clinic, and she said after some preliminaries, "Doctor Judd, you are getting thin."

I said, "No, I was always like this."

And she said, "Well, you are getting thinner. You think it is because you have malaria so often, or because you are working so hard, but the real reason is you aren't getting proper food. This food isn't good enough, and you ought to come out to some of our homes and eat your evening meals there. You have no wife and your mother isn't here, and you ought to have somebody to look after you."

There she was,—one woman with twelve children already, and she took me on as the thirteenth! I wish you knew her. If you knew her, you never again would say, "What difference does it make to us what happens to the Chinese?"

One day my mind played me a funny trick. You know all the faces I saw were yellow, yellow, yellow. I remember when I came out to the coast how strange a white skin looked. All the skins I saw were yellow skins. I didn't see myself. Everything that went through the eye-gate was yellow. One morning when I got up, I had been dreaming in Chinese. If you talk Chinese to people all day, of course you don't talk English to them when you meet them in your dreams, and my whole horizon was filled with Chinese. I got up and went into the washroom, and started to shave. I turned around and looked into the mirror and I got the funniest jolt. This white face! I had forgotten.

Often when I would go into the homes, the youngsters, as soon as they saw that I wouldn't bite them, would edge up to me, wanting to feel my skin, this white skin, particularly this hair on my wrist. The foreigners have this hair, you know,—like the animals!

Oh, yes, there are differences in human beings, but they are trivial compared to the essential likenesses. There are differences of custom; but the loves and the hates, and the likes and the dislikes, and the passions and desires and hungers and aspirations and sorrows and disappointments are all the same. I know it now. Simple, trite, obvious, yes,—but if we believed it we would do differently than we do. That is the first great certainty growing out of my work in China.

Second, in a world whose peoples are all essentially the same, and where we are so closely knit together as we have been talking about these days, we all stand or fall together. Another obvious thing, of course.

Let me say it in another way. America, my own beloved country, cannot save her body, her material civilization, her standard of living, to say nothing of saving her soul, as long as the rest of the world

lies prostrate. She has been thinking she could do it. She is not so certain about it today. And she can't. I don't hesitate to be dogmatic about this.

We have a peace problem. We were talking about it yesterday. I am concerned about it and you are concerned about it. It takes two nations to make a war. Is it enough to change the attitude and heart of one? Will a treaty of peace ever be more than a "scrap of paper" unless both nations that enter into it enter into it with good faith and with changed hearts?

We have a race problem. It takes two races to make a race problem. Is it enough to change the attitude of one? Can we ignore the other?

What occupies almost our whole attention in America today? The economic depression. How are we going to get our factories to running again, to get back prosperity, assuming, for the sake of argument, that what we had in 1929 was prosperity? In answering that, we must go far deeper and farther than just trying to liberate the "frozen assets," or have some conferences or laws to establish more credit, valuable as such measures may be in the immediate emergency.

As long as there is a man in Buffalo or New Orleans or San Francisco who is doing a piece of work in a factory for from two to seven dollars a day, and there is a man in Shanghai or Bombay, in the same kind of factory, turning out the same piece of work for ten, twelve, eighteen, twenty,—at most, with the present rate of silver exchange, thirty cents per day,—do you think we can jack the tariff wall up high enough to overcome that inequality? It treats a symptom, a sequel of the disease, but leaves untouched one of the fundamental causes, which is this,—the same product being turned on the world's markets at such radically different costs of production. Can the American employer pay the wages permanently that American labor must have if it is to maintain the standard of living to which it is accustomed, and meet that kind of competition? There is only one way that can be answered, ultimately, and that is, if their standards of living do not come up much nearer ours, ours must go down somewhere nearer theirs. We cannot live by ourselves alone. I am not out in China for this reason; but if I had no other reason, this one would be enough to send me there,—to help solve America's economic problems, her labor problems, by bettering labor conditions and raising standards of living in the Orient.

Well, how can we help them, if we must even to save ourselves? The first thing is to try to understand something of what is going on over there today.

Somebody said not long ago to me, "What is the matter with the Chinese people anyway? Why can't they get together? I'm getting tired of them."

I said, "Can you get tired of four hundred millions of people? Is that possible? In other words, can you get tired of humanity?"

There is a head and a tail to all the things over there which seem so incomprehensible at first sight. But sometimes, unless we remember certain basic principles, we can't make sense out of some things that happen, because we always assume that they will do in a certain situation what we would do. And they probably won't. And besides there are many situations that aren't comparable to any situations with which we are familiar.

May I present here just three or four ideas, which, if you will keep them in the back of your mind, will help you, I think, to understand the difficulties over in China? They are sort of pigeonholes, or organizing principles, into which or around which you can sort the information that comes to you day by day through the papers and magazines and that otherwise often seem quite unintelligible.

The first is that China built and maintained for over four thousand years a civilization on the assumption of an unchanging world, the only kind of world she knew. It never had changed and naturally she supposed it never would change. Our civilization is based on the assumption of the possibility and the inevitability of a changing world. We talk in religion about the kingdom of heaven on earth. We have to change things to get it. We talk in politics about a United States of the World. It requires change to achieve it. In economics, about the abolition of poverty; that, too, requires change. But we assume change is possible, inevitable. We call it progress. Sometimes it *is* progress; sometimes I suspect it's only change.

China built her civilization on the assumption that things would always be as they had been. Why was that? We in the West learned to change because of the stimulation of one nation by another, and China was surrounded by natural barriers which prevented such stimulation. Look at your geography. In a sense God is responsible for China's difficulties today. She was bounded on the southwest by the Himalaya Mountains, on the west by the Tibetan plateau, on the northwest by the Gobi Desert, on the north by the Siberian plains, frozen most of the year, and on the east by the Pacific Ocean. Surrounded by almost impassable barriers, she built this self-contained, complacent civilization, postulating a stationary world. She didn't need to change. She lived as if on a separate planet.

Oh, yes, there was an occasional Marco Polo, or a Jesuit priest, or a trader—individuals who came through—and a certain amount of trade was carried on. They were interesting individuals and they caused a lot of comment in the imperial courts, but it wasn't the impact of one whole civilization on another. It was just as though a man should land on this planet from Mars. We would be interested in him. We would have big headlines about him (which would

be a relief from most of the headlines we do have!) but he wouldn't make any difference in our daily living. We would go about our affairs, privately and publicly, just as before.

But suppose something like this happened. Suppose that day after tomorrow Mars itself plugged against this planet, and men came over who in machinery and in implements of war and in material civilization were far more advanced than we are. They controlled us at their will. Every time we tried to compete with them, we came off second best. They had no interest in us for the most part, except to exploit us ruthlessly. That would knock the whole bottom out of our civilization. And that is precisely what happened to China.

I am sure the most important event in her whole history was the invention of the steam engine. White men put it into steam boats, sailed up and abolished the fourth frontier, the Pacific Ocean. And China, without preparation and without adequate warning, came suddenly smack up into sharp conflict with the rest of the world which, as far as machinery and organization were concerned, was far more advanced than she was. And that day her civilization was doomed. She didn't have a chance to compete with this ruthless Western civilization. And so we have in the East this death grapple between two civilizations—the oldest in the world and the youngest. The oldest, which, in my judgment, was the best the world had ever seen—for a stationary world, but utterly inadequate for a rapidly changing world, faced toward the past, because there was no stimulation to do otherwise. And it is going down inevitably under the impact of the newest which faces toward the future.

Second, her civilization, based on the assumption of an unchanging world, was built naturally around the blood unit, the family. Ours is built around the political unit, the state or nation. The Chinese language, until new content was built in modern times into old words, had no word for "nation"—what we mean when we speak of the "nation" as a political unit. No, she hadn't needed such a word. You don't develop the concept of "nation" except as one nation is over against another nation. And China had never been over against another nation. The nation demands in times of crisis that I sacrifice my home, that I sacrifice my business, that I sacrifice my family, my life, and according to the latest decision of the Supreme Court, that I sacrifice my conscience itself for the state. In the old China, as long as a man maintained the peace and paid his taxes there was no interference with him by the government. His family, his clan, his little neighborhood, ran themselves quite satisfactorily for four thousand years with a minimum of organization. We have no conception of the terrific momentum of four thousand years of living always in the same way. And then, suddenly to be called upon to change and modernize quickly, to become as the West is in many re-

spects, or go down! And without any heritage, precedents, or tested technique to guide them! Inevitably great difficulties arose.

Someone asks, "Why has Japan been able to modernize so quickly, while China is so slow? Is it that the Japanese are superior to the Chinese?" Yes, in that one particular—ability to organize as a national unit. And why is that? Their respective heritages. Japan's heroes have been men of war; China's have been men of letters—warriors being the lowest class in the social scale. What is the religion of Japan? Shintoism, which is essentially worship of, or reverence for, the imperial line. Japan has never had but one dynasty. Her present emperor is the one hundred and twenty-third direct descendant of her first emperor who was supposed to have descended directly from Heaven. That is, her emperor is also her god! Everything in Japan unifies, centralizes. What is the religion of China? Ancestor worship or reverence. Again, the family as the unit! Everything disunifies, decentralizes. Is it not clear why the Chinese have never learned to cooperate and work together constructively as a state, sacrificing family or clan interests for the interests of the larger unit, the nation?

The third of the points of contrast between China and the West which, if you will remember them, will enable you to understand more of what you read in the papers about China, is this—what is the chief virtue? In western civilization at its best I think we would answer: loyalty to absolute honor, integrity, truth, certain abstract principles. In China the chief virtue was loyalty to one's family—filial piety—and to one's own circle of friends. Most of the sudden changes of allegiance on the part of various political or military figures, which we hasten to label treachery, aren't that at all to them. They are being true in those actions to their highest loyalties: it is simply that many of those loyalties are quite different from those that prevail among us. Conduct which to us would reveal a man as a hero often to them reveals him as a traitor, putting nation above family. For example, polygamy. If a man's wife has borne him sons to carry on the ancestral line, to take another wife is one thing; it is quite another thing if she has not borne him sons—Einstein relativity, if you will!

The fourth point of contrast I would mention is—how achieve happiness? Our great watchword in the West is to overcome or conquer one's environment. We pick up the *Saturday Evening Post*, or almost any other magazine or newspaper, and find glittering advertisements, doing what? Creating discontent, discontent, discontent. Why? So that somebody will make some money out of manufacturing and selling us the things we have been taught to want. That gives us a great drive. We are able to overcome and achieve and change many things that seemed impossible. But it also has its disadvantages. Sooner or later we run up against something we

can't change, can't overcome—and we have not learned how to yield. We get a gun and finish it off, or else become nervous and mental patients. One out of every two hospital beds in America today is occupied by a nervous and mental patient of one sort or another—to me the most ominous thing on our whole horizon. Our system and doctrines give us a great material civilization, but they also break the human spirit.

How achieve happiness in the old Chinese civilization? Confucius taught his people the Doctrine of the Mean—moderation in all things. If you tried too hard to get even the kingdom of heaven, you destroyed it within you. When you came to something difficult, the thing to do was to yield to it, to adjust yourself to it, to rise above it rather than be crushed by it, or become a slave to the changing of it. To master your inner soul was more important than to master the things of your external environment. That system has its advantages, it saves the human spirit; but it also has its disadvantages. The Chinese tends to give up too quickly before obstacles that could be surmounted rather than exert himself too strenuously. He refuses to take things too seriously. When a thing needs to be changed, and probably could be changed, but it is too difficult, too strenuous, he gets around it by simplifying his desires instead of increasing their intensity, as we would do, and manages to get along somehow.

Let me give you four concrete illustrations of conditions arising out of the background of Chinese civilization which I have just sketched—outgrowths of the spirit and the attitudes that had been adequate in the olden days of a stationary world before the fourth frontier had been broken down by the white man's steamboat, but utterly inadequate for the new world of commercial and cultural and political relationships with the rest of the world. And those old frontiers can't be reërected, even if anyone wanted them to be.

One of the things that comes out of that background is her poverty. I landed in Seattle four months ago. I got off the boat one night about nine-thirty. I went across the city to the King Street Station, got my baggage checked, and had a couple of hours before my train was to leave. There had been times in the last two years when it looked as though I would never be in this country again. I wanted to walk on American soil. So I came out on the plaza in front of the station and walked around. It is not a good part of Seattle. I had read, of course, about the depression and the unemployment. I thought I understood it, but when I came out on that plaza at about ten o'clock at night, and saw men with their coat collars turned up around their necks and their caps pulled down over their eyes and their hands thrust into their pockets, it hurt me. I had heard about it before, but I didn't *know* what the depression and unemployment were until I saw this. It seemed as though my

own country was tottering. But I tell you when you have seen people sitting at their doorsteps, starving to death, eating the dogs on the street, and you can't lift a finger to help them, then you know what *poverty* is! The average income of a Chinese peasant family is about thirty-five to sixty dollars a year. Now, you can live on that fairly well, but you can't get much surplus, much reserve, built up. As long as you have a crop every year, you get along all right; but if you get one crop failure, you haven't enough to carry you through, and out you go.

Then there is lack of adequate transportation. Each district was largely self-contained during good times. Because it didn't have communication with other districts, it didn't feel the need for any, and because it didn't feel the need, it didn't build up the communications! And so around you go in a vicious circle. Each of seven or eight railroad lines in America has more miles of tracks than all of China put together. Two years ago there was a great famine in Kansu and Shensi provinces. Was that because there was not enough food in the whole country? No, we had excellent crops down in south China. But the only way to get rice from our part of the country to the famine districts was for men to carry it most of the way. A man can start out, carrying about one hundred pounds of rice thirty miles a day, but he must eat! By the time he gets there he has eaten up all his own rice. You can't solve the problem that way.

You ask, "Why don't they build more railroads or highways then?" They are, slowly, but it takes capital to build railroads. Where get the capital? Two sources. One, your own people. You can't get much out of incomes of from thirty-five to sixty dollars a year. The other source is the foreigner. The foreigner says, "I must have high rates of interest because the risk is so great." Then he insists upon his own country maintaining a young army and navy in China—so that there won't be any risk! And China is saying, "No, thank you, we'll carry our loads on our backs and wheelbarrows indefinitely rather than sell our sovereignty and independence just to get foreign capital."

The third is the language difficulty. There are about four hundred dialects. In my province, the worst, there are over two hundred. Each geographical unit in the province has its own dialect. If you go forty or fifty miles away they speak an entirely different language. The officially adopted national language, Mandarin, is gaining among the schools, but the uneducated and the women, as a rule, can speak only the dialects. And there are difficulties not only in the confusion of tongues, but in the inadequacy of the language to take over at one time all of the things and ideas that we have developed in the West in centuries. Chinese is a most remarkable language for expressing the old ideas of the unchanging civilization but it is mono-

syllabic and difficult to coin new words in. It is suddenly asked to carry too great a load of new knowledge.

The next difficulty is the lack of a national press. In this country when something happens, within twenty-four hours three-fourths of our people are aware of it through the press and are relatively of one mind in regard to it. In China it is weeks before many people hear. Not more than ten or fifteen per cent can read and write. You will readily see how difficult that fact makes it to unify and change China quickly. We take our press for granted. One doesn't realize its importance until one is without it, as I have been so often in China.

Not only are the problems enormous, as I have outlined, but the solutions being offered are confusing, and they are mostly solutions imported from outside. Here is one group saying, "Capitalism. The way for China to become rich and great is to adopt the western capitalist system of private property and competition." Here is another group that says, "No, the way is Communism. Not vertical barriers between nations, but horizontal barriers between classes, nationalization of all our natural resources, industries, transportation." This group is growing rapidly.

There is a group that says the way is the *machine*, that it is industrial development that makes Western civilization great. Mass-production, rapid exploitation of natural resources, rapid distribution of raw and manufactured products—these are the ways to become strong and to build up capital, and these all depend upon the machine. Another group says, "No, the machine creates a great prosperity for some, but greedy use of it puts millions out of employment. It is better to bring everything to a much lower level than have few with much and many with nothing. Therefore away with the machine and back to handicraft!"

Here is a group that says, "The way is dictatorship. Get a great man and give him the power." Somebody said to me, recently, "What is the matter with China? Why doesn't she ever get a great man, an Abraham Lincoln, a George Washington, or even a Mussolini?" With all due respect to Abraham Lincoln and to George Washington—and let me tell you this: one of the great things about living abroad is the way in which you come to know and understand and appreciate and love your own country and its great men, and by the same token to cringe and be humiliated when you see so many of your fellow citizens doing things that are unworthy of her best—Abraham Lincoln's task was a little afternoon tea party as compared with the task of Chiang Kai-Shek, the erstwhile president of China. Let no man think China has no great men. Chiang Kai-Shek is a giant—would stand out among any western leaders I have ever seen as a giant—and there are others. But I measure my words when I say this, that no other political leader in the his-

tory of the human race has ever tackled anything even remotely approaching in magnitude and difficulty and complexity this task—essentially the same task on a vastly magnified scale that Moses had out in the wilderness for forty years—making a *nation* out of a people. So this group here says, "Dictatorship"; that group there says, "Democracy, slower and harder, but surer."

Here is a group that says, "The way is *force*. The only way we can stand up before the world is to meet it on its own terms—force. They slap us in the face and we can't help ourselves. Away with all our old ideas of reason and peace. We must have a great army and navy. What makes America great is not her moral character, but her economic power, her political power, her military power. We must have the same." And let me warn you, that if the present Manchurian crisis isn't settled satisfactorily it will almost certainly drive most of the Chinese into that camp. And that group over there says, "No, that is always a self-defeating way. To take by the sword is to perish by the sword. The way is love, and friendship, and good-will."

With such terrific problems, and all these imported, non-indigenous, conflicting solutions being offered, is it a wonder there are trouble and confusion in China today? And yet as hard and as difficult as it is, the job must be done—and our nation herself cannot live without China.

That brings us to *the third great conviction I have, namely, that there is no solution for any of these problems, at home or abroad, except in men*. Oh, I believe in institutions, of course. I believe in colleges, and churches, and so forth. I believe in disarmament conferences, too, but I sometimes wonder if we don't make a mistake if we let ourselves believe too much in anything that is arranged or signed by men who are less than men of good-will. We have a maxim in medicine that you don't give a hypodermic of morphine in an acute abdomen until you have made a diagnosis, because the morphine simply masks the symptoms, and gives you a false sense of security. The patient feels relieved temporarily—and then dies for lack of the operation he no longer realized he needed. And if you do go to disarmament conferences with men of less than Christian character and good-will, let's not take a hypodermic of morphine and give ourselves a false sense of security, thinking we have really accomplished something, when we probably haven't. To do so robs the world of a recognition of its need for the only thing that can save the world, and that is the Christian religion—embodied in and controlling *men*. It is because I want peace that I feel it would be better for the world if we stopped deluding ourselves about any of these things that are done by men who are less than thoroughly Christian men in their politics as in their private lives.

China, in her great difficulty, is going down unless something or somebody does for her what the missionary enterprise is trying to do for her better than any other force on the horizon. Oh, I know our faults better than anybody here who hasn't been there in person, but somebody has got to help China build up internal restraint of character to take the place of the old external restraints of social and family control which are gone—in the face of all these new powers of science, and machines, and democracy, without the restraints to handle them wisely—or China goes down.

There was a Chinese young man from our district who came to this country to study. He earned his way at first by working in the cafeteria of the Christian college to which he came. On Christmas eve they gave a special dinner for the boys working in the cafeteria. Some of the other boys wouldn't sit down and eat at the same table with him. They would work with him, wiping dishes, but they wouldn't sit down to eat with him. He took off his white coat and went out into the night, his first Christmas eve in a Christian college in Christian America. He transferred to the University of Chicago. He had come to this country expecting to become a minister. He changed to education. He said, "The upper classes have no Christianity. They have race prejudice. The lower classes will understand." He got a job in one of the Chicago packing plants, but in two weeks he was booted out by the labor union because he was displacing a white man from the job. He was a scholar in his own language and learning, and he was a scholar in the Western language and learning, but was treated as an animal, not as a man. He was embittered and very sensitive, of course.

He went back to his own country with his Master's degree after seven years. He had books on road-making, books on water power, books on all sorts of things that would develop the resources of his own country. He was going to help China out of her slough, quickly. He returned to his native place. He got up the first Sunday in church (he had been the superintendent of the Sunday School before he came over here), and for an hour told about a lot of new ideas in religion. He felt it was his duty to China to enlighten her theologically as well as scientifically. He was tactless in trying to do too much too quickly, to be sure; but the next Sunday, the old pastor, a seventy-five year old saint but of yesterday's generation, got up and read him out of the church as an atheist. He said to me, "I am not an atheist. If you had a preacher here like Dr. Gilkey at Hyde Park Church in Chicago, where I used to attend, I would work in the church harder than I ever did in the past, but I can't work with this old pastor." Not only the Christian forces in America but the church in China went back on him.

He got a job as principal of the government boys' school. He had all the modern ideas about the importance of the relationship between

the mind that conceives, the eye that visualizes, and the hand that creates. He introduced manual training, boy scout work, physical education. That meant he had to displace some of the older teachers with younger teachers brought in from Shanghai, from Foochow, Soochow, and other large cities. The older teachers didn't like that. The students didn't like to take off their long gowns and go to work with their hands, and they organized a strike and they booted him out. His own country crucified him. He knew what she needed, and she wouldn't accept it, even as the Jews rejected Jesus. He talked to me about it often, and one night as we talked and he poured out the things over which he brooded in his heart, he began rubbing his hands over his face and cried, "Dr. Judd, my face is yellow! My face is yellow! Oh, you can go home, but my ancestors are buried here, my wife's ancestors are buried here. If China goes down, I go down!" He fairly shouted it at me. "My face is yellow!" I shall never forget that. The suffering that many of those young men are going through! With the finest of ideals, and devotion and training, trying in a few years to modernize this great nation, and being rejected often by their own people, defeated by the forces of conservatism, and yet there is no hope except in such men.

One day I was reading a Chinese classic with my teacher, and I came across this, written hundreds of years ago by one of the old scholars:

"If you are going to plan for one year, plant grain," plant it in the spring, harvest it in the fall; "if you are going to plan for ten years, plant trees; if you are going to plan for one hundred years, plant *men*."

That is the charter of the Christian missionary enterprise. Do you know any system of mass-production of men of character? Do you? If you do, then give it to China and to America, because we are all going down for lack of adequate character to handle our powers. I know nothing or no one that builds such men save Jesus Christ—and He, one by one.

I was present in Nanking on the first of June, 1929, at the state funeral of Dr. Sun Yat Sen, the father of the Chinese Republic. It was a most impressive ceremony. I was welded as never before with the heart of the Chinese people. I wished every foreigner and every Chinese could have been there as they paid homage to their greatest man of this generation. I went back with a Chinese man, named C. J. Lin, the President of Fukien University.

He said, "Oh, I was so discouraged this spring. We only graduated about twenty boys from the University. To be sure, they were the best class we had ever graduated. They had stuck to us in spite of all the anti-Christian propaganda and the persecutions of a few years ago. Yet what can twenty boys do with China's overwhelming problems? But I will never be discouraged again! Sun Yat Sen

was only one man, but for forty years he never swerved a hair's breadth from one great ideal and devotion. And he, one man, changed the whole face of China. Ah, there are doubtless flaws in his political doctrines and programs, but he was a man of absolute integrity. Millions of dollars went through his hands, and not a copper stuck. He changed the whole face of the Chinese nation." (And he changed the face of the American nation, too, only we don't know it yet!) "There is no hope for China except in men, and I am going back to my institution, building men, never to be discouraged again in the way that I was before."

There is no hope except in men, and no way of building men of character adequate for the task save as they are introduced to and follow Jesus Christ. I believed that before. I am dead sure of it now.

And then *the fourth conviction that I want to share with you is just this,—that the way of love works.* That is another thing I hoped was true. I believed before I went that it was true, but I was afraid perhaps in a pinch it wouldn't work. Maybe I can sum it up by saying that my hospital has been taken over seven times in the last five years by hostile groups of one sort or another. Every time we were practically cleaned out except the drug room. Thank heaven, medicine comes in foreign bottles with the foreign names. They had all heard of the white man's powerful medicines and they were afraid to monkey with them. That fact allowed me to carry on my work. There were always enough individuals with sore toes and blisters, and stomach ache, or cough, or what not, that sooner or later they had to forego their pride and come to the foreign doctor.

Race prejudice is the same the world around. I don't like it, but I can't get excited about it when I am treated shabbily by that kind of Chinese, for I remember what I thought in 1918 about the Germans and what they thought about me. We take one or two incidents and make them characteristic of a whole race. Some foreigner gets off the boat at Shanghai. There is some low-class Chinese there, and he makes change for him and cheats him a little because the foreigner doesn't know about the "small" money in China, and he goes away saying all the Chinese are dishonest. He disembarks from the boat in Yokohama, and he comes off second best with a Japanese trader there, and he says all the Japanese are tricky. Some Americans go over there and kick and slap Chinese coolies—I have seen them do it—and hence the unthinking Chinese conclude that all foreigners are imperialists. That is natural. We all generalize like that. I don't like it, but I can't get excited about it, for we do it on our side just as much as they do it on their side. Hence, they reason, "This man is a white man, all white men are imperialists, —therefore, off with his head!"

And yet I managed to keep my little clinic open every day for



treatments. On the second or third day they would discover that no matter what foreigners as a whole may be, this particular foreigner was more or less harmless, and some of the more sensitive spirits among them would come in and make known their shame for the shabby treatment of the earlier days. I would like to tell you, to make it concrete, about three of the many illustrations I have witnessed of the fact that the way of love does work. Somebody said the other day, "If I were living as you have been living, I would want a gun." Well, if I had had a gun, I wouldn't be here tonight!

When I had been in China only a little time, in the winter and spring of 1927, the Nationalist movement was coming up from the South, filled with Russian propaganda. Russia was trying to create a world revolution. Her chief obstacle was the British Government under the Conservative Party. If she could overthrow the Conservative government, she hoped the Labor government would be more radical than it actually turned out to be. She found she couldn't break Great Britain in Europe. So she turned her eyes toward the Orient. If she could pull India away from England, if she could break Great Britain's tremendous market in China, she could overthrow the Conservative government. Such propaganda against the British went out in China in 1927 under Russian direction as I have never seen—except what we did in the War.

So the soldiers came to our town, and somebody told them I was a Britisher. They got hold of me and bound me up to shoot me. They took me down along the river bank. I suppose that was so the bullets that went through me would then hit the river bank and not somebody else. I protested the best I could that I was not a Britisher. They didn't believe me. If a man knew he was going to get killed if he admitted he was a Britisher, of course he wouldn't admit it! To admit it wouldn't be honesty; that would be dumbness! So naturally they paid no attention to what I said. I tried to get my passport; they wouldn't let me loose to get it. But I was talking full speed. It is amazing how well you can talk Chinese when you have to! Words just come floating in from somewhere that you didn't know you knew. I was trying to delay the game long enough for local people to gather around to take my part. A crowd gathers quickly in circumstances of that kind.

In about three minutes—I thought it was three weeks—along came a man with three or four others. He was a farmer. I didn't recognize him then, but I found out afterward he had been a patient in the hospital some months before. I had operated on a boil on his neck. You wouldn't think that would incur a man's favor, but it apparently did. He heard me protesting, "I am not an Englishman; I am an American." Well, that man had never been away from home ten miles in his life. He had no more idea what Meikuo (America) was than the man in the moon. But he knew I was

trying to convince these people that I was from some place by the name of "Meikuo," and that if I could convince them of that fact they would let me go. He got down on his knees and hit his forehead on the rocks until the blood ran out. He grabbed them by their knees. One man grabbed him by the back of his coat while another stabbed his bayonet through the coat next to his skin. They hit him with the butts of their guns. I thought they would kill him then and there. He did not stop. He just *knew* I was from America!! (Of course, he didn't know anything about it at all.) But he delayed things long enough so that others came and took my part. Some of the soldiers held a consultation. Finally they went to the magistrate who vouched for me, and then they let me go and apologized. They hadn't intended to kill any Americans; as soon as they found I was an American, they released me.

You can do a lot for people who will do that sort of thing. Just one little touch, but it saved my life.

Another time, about three years ago, I was going down the river with another doctor, a man over sixty years old, who at the time was very ill. He was so ill we had to take him down the river where he could get better care. If we did take him, there was risk on the river from bandits, to be sure. But if we didn't, he was likely to die. On the second or third day out we ran into bandits. There they were, forty or fifty of them. I thought, "What will happen to this old doctor if they seize him? If they take me up on the hills, it is all right. I am young and perhaps can talk them out of it. But if they take this sick man, he will die in one night of midwinter exposure."

Luckily among them I saw a fellow I knew, a friend of mine. He had been in the hospital as a patient. Nobody likes to be known as a bandit, you know, and practically every bandit, if he can get enough ahead, goes in some time during the year to get cleaned up and be a good citizen for a while. This man had been in the clinic. I hadn't known at that time that he was a bandit. He was a good friend of mine as far as I knew. He began to edge off. He was ashamed to let me see him in that capacity. I somehow hit on the right thing to do. I threw myself, you might say, on his mercy. I walked over to him and said, "My, I am glad I ran into you! I was nervous about things. This old doctor with me is very ill. I had to bring him down the river. I heard there were bandits down here. I was afraid we might run into some."

He said, "That's right. There *are* bandits down here. You ought not to be here."

I said, "I know it. But we had to come. Can't you do something to help us through the bandits?"

Now, he was a bandit. And I knew he was a bandit. Furthermore, he knew I knew he was a bandit, but we didn't say anything

about it! Thus he had a chance not only to save his face but to save me, to become my protector. You ought to have heard that man take my part. Some insisted that they carry us off for ransom. Here was a prize of \$50,000! (They think we foreigners are all rich. They make a mistake!) That fellow protested for two hours and finally prevailed, and they put four men on the boats and told the boatmen, in another dialect, to go slowly, which meant we were going to go close to the main body of bandits down below and they wanted time to send runners ahead to tell them not to shoot us when we went by. We didn't see any of the bandits as we went along. But, of course, they were there in the grass looking at us.

Well, it just works. That is all.

Let me tell you one other experience. I was under surveillance in a sort of polite captivity for several months last year, in the hands of the most cruel, vicious man I ever saw. Every country has good men and women, and every country has bad men and women. This bandit chief, Lu Hsin Ming, was a terrible man. He was ignorant and uneducated, to be sure; but believe me, a man who can hold out as the head of a band of bandits of eight or nine hundred men has force of character. The survival of the fittest is a real struggle. He captured our city in 1930 when the good government troops were withdrawn to put down a major revolt in the North. As long as he was in the city and allowed to get the taxes legally, he would rather do it legally—or with the pretense of legality—and with orderliness. As long as I attended to my business and took care of his sick men and didn't make any effort to escape, they interfered very little with my usual routine.

Fortunately, for me, he got a bad conjunctivitis and took Chinese medicine and got worse. He came to me, and luckily, I was able to clear it up quickly, so it put him to a certain degree under obligation to me. That went along through August and September and October. The fighting in the North finished in October, and the government started to send good troops back down to the South. We knew we were headed for trouble.

I got sick in October with my forty-fourth attack of malignant malaria. It was the worst. I got to the place where I couldn't develop adequate resistance to it. I had taken quinine daily for years, but this time the quinine was like water—and sort of weak water at that! It didn't hit it. This attack came on when I was especially busy and tired. I ran out of the good quinine we had been using. There was another supply of quinine that I thought was all right, but it proved to be not all right, and the malaria got a head start on me.

The second morning, after a night of delirium, I was clear mentally and gave some instructions to the Chinese nurse, a graduate of the Methodist Hospital in Peking, the finest nurse I ever worked

with. I know now how people feel when they think it is all over. I have read about men being caught out in a snowstorm, freezing to death, when they want to lie down and die. It is just so hard to make yourself try to live. You are so miserable and lonely and far away, if you could just die and have the pain over with, what a relief! Yet something in your training won't let you give up. That little girl came to my bed, and the tears were pouring down her face. She knew what we were up against. She had seen plenty of people die of malignant malaria. Many times children come down in the afternoon, at four o'clock, and the next afternoon at four o'clock, unless treated vigorously, they are dead. I had more resistance than that, however, because I had had many previous attacks.

I told her her uncle, who runs a medicine shop, had previously been given some of our good quinine. She was to go there and see if she could get enough for injections to last eight or nine days. If she could get enough for those eight or nine days, then she was to send a telegram, which I dictated and she wrote down, to the folks in Foochow, that somehow or other they must persuade the postal commissioner there to allow some quinine to be sent up by the carriers of first-class mail (the parcel post service had been suspended for months). If she couldn't get locally enough to last the eight or nine days till more could come, there was no use in sending the telegram. It would be too late. Then I tried to tell her what she should do for me, because I knew by noon my fever would be up and I would be delirious again. She went out to get the quinine. That is the last I remember for four days. But she got it—and she kept her head. For eleven days I wasn't able to take a thing down by mouth, and she had to give me fluid and nourishment by other means.

Along about the eighth of November I came around and began to eat a little. On the twelfth of November, in was brought a Catholic priest, a Swiss, who lived in a neighboring district and who had been ill for three or four weeks. There we were, two sick foreigners, twelve days' journey from the next doctor! I had to get up and do the best I could for him. He had some sort of—I don't know for sure, perhaps it wasn't diagnosed properly, because I was so ill—but I think he had multiple abscesses of the liver. He was so far gone I was sure he couldn't get well. I went to him that day in a sedan chair, and the next day, but the following morning I couldn't go any more. He went out the third day, and I came pretty near going with him. That little nurse never wavered.

Again I picked up strength, and along about the first of December got around a little bit. But it was like driving a car uphill with the brakes on. You *can* get there, but there isn't much pick-up in the old motor.

Then word came that Nanking troops, the 56th Nationalist Army,

was being sent down to take over the district, and this bandit group would be driven out. The last of December was hard going. Everybody knew what would happen. They would take me and hold me for ransom, because they needed a doctor and needed money. They would take my little nurse. She is the best trained and most attractive girl in the whole district, and other women and she would have fates worse than death. (Similar groups have taken two hundred women for that sort of thing since I left.) They would take all the people of the city who had money, to hold them for ransom until the families scraped up every copper they could get to buy their freedom.

It came to Christmas and New Year's a year ago. I have thought of it so many times in the last few days. I sat in the Statler Hotel on New Year's Eve, night before last, and watched the gay party there in the ballroom. Probably you saw it too. I thought of the New Year's Eve a year ago, when it didn't look as if I would ever be back here again. I thought, "Is it possible that people are living in this way here, and at the same time living as I know they are living over in China? On the same earth and at the same time, can two such utterly different situations exist? Was it possible that I, in one lifetime, lived these two ways? Or must it not have been something like transmigration from a previous existence somewhere in another age and another world?"

On the day before New Year's at about one o'clock came a secretary from the bandit headquarters. He was a very good friend of mine but he had no influence. He said, "Doctor, they are going to leave tonight. The new troops are twenty miles away, and they are going to move out. They are going to take you. I heard them talking about it. And they are going to take women, take people for ransom, and loot the city tonight." I knew what would happen to me in two days of exposure in the middle of the winter, in that weakened physical condition. But at seven o'clock, last New Year's Eve, Lu Hsin Ming himself came into my dispensary, sat down and, without preliminaries, said, "Dr. Judd, we are leaving tonight. I was going to take you along, as you know. I am not going to do it now. You have been fair with us and have taken care of us in the hospital here, and I know you are not getting any money out of it. I don't see why you do it. You have been sick yourself. If you had to live the way we all have to live, up on the hills in the middle of the winter, you wouldn't live long. I know it. Hence I am not going to take you. How much do we owe the hospital?"

It was the first time one of that type of person had ever offered to pay us anything. He paid the hospital \$170 and went out. In the middle of the night, at two o'clock, when the shops were all closed, so that his men couldn't loot and he could control them better, he left. He took not a man or a woman.

I could think of only one thing as he sat there, Francis Thompson's "Hound of Heaven." It had been after him. He couldn't do what he had planned. Something had happened to Lu Hsin Ming. He could not do it. If God can change the heart of such a man, he can change anybody. The way of love works.

Oh, don't misunderstand me, my friends. Don't think my religion is just a charm, something to keep me safe personally. I might get picked off the second day after I get back, but I will never have another worry on that point again, because I know that if in that hour I act as a Christian ought to act, the man who pulls the trigger will have something happen to him. It has always been so. Christ won peoples' hearts when he died for them.

That brings me to the next great conviction. The way of love works, yes, but *the way of love is the way of a cross*. It must lead to a cross. It can't stop short of a cross. If it stops short of a cross, it isn't the way of love.

Let me say it this way: When you live alone for two years and you get under your mosquito net at dark, unless you are on the move, so you won't die of malaria, you have a lot of time to think. This thing haunts me in the middle of the night. It haunts me and haunts me. It is not just a question of change in the program or methods of missions. It is a question as to the whole foundation of Christian missions as they operate today. It is this: Jesus preached as never man preached; so have we preached the best we could. He taught; so have we taught. He healed in ways we haven't yet been able to duplicate; so have we healed. He lived His winsome life among the people. He loved them with His matchless love. He shared—that is a popular word nowadays, and rightly so—His glorious personality with them. And it wasn't enough. And *we* seem to assume that if we just keep on teaching and healing and preaching long enough, and living and loving and sharing long enough, the Kingdom will come.

Well, we have been at it 1900 years, and it hasn't come yet. And I cannot avoid the haunting conviction we will be at it for 19,000 years on that basis and it will never come. If Jesus Christ, my Lord and yours, if He, with the winsomeness of the Son of God, was not able to break down the intractable in human hearts by just preaching and teaching and healing and living and loving and sharing, is it probable that *you* will be able to, or that *I* will be able to, by that method? I don't like it, but I am dead sure now there is no other way for the Kingdom to come, except by the way of death.

Does that mean just physical death? Oh, no. Don't be afraid of that. It *will* mean death for a little handful, but that is relatively easy. I can bear testimony. It means for more of you this: that those of you who might become rich will deliberately choose to remain poor for the sake of the Kingdom; that those of you who

could go out and write your names across the headlines will deliberately choose to remain obscure for the sake of the Kingdom; that those of you who could surround yourselves with luxuries and comforts will deliberately choose to live without them for the sake of the Kingdom; that those of you who could enjoy the thrills of wielding great power in industrial or institutional or political life will deliberately choose to remain humble and unknown for the sake of the Kingdom.

It means that you and I, who have collected pearls, a lot of pearls—maybe one is captain of the football team, maybe one is head of the debating society, maybe one is president of your fraternity, maybe one is becoming a great captain of finance—will sell all our pearls for a greater pearl. There was a man one day who had a lot of pearls like that, all good pearls, fine pearls—He had spent His life collecting them. And then He saw a Pearl of Great Price, and *for joy* He sold all that He had, all His pearls, that He might get the Pearl of Great Price. Did He say, "No, I can't give up these yet. It costs too much." No, he didn't. He concentrated on the Pearl of Great Price and forgot about the other pearls; on what He was getting, not on what He was losing. That is what the cross is.

Why does God demand these things of us? Because He wants to give us abundant life, and we insist on keeping less than abundant life. He wants to give us gold, and we insist on keeping our brass. He wants us to see the angel vision over our heads, and we won't take our eyes off the muck heap.

Yes, you lose your life, but "he who loses his life for my sake and the gospel's, finds it." The way of love works. I know it works. But the way of love is the way of the cross. It brings not necessarily personal safety; it more often brings danger. But it works in that it transforms the lives of those among whom it is practiced.

And then I bear this final testimony, and it is my last great certainty. When I went to China, I had in my heart this promise of Christ's:

"Lo, I am with you always,
Even unto the end of the world."

And that, too, is true. I was afraid maybe that it wouldn't be true, but it is. How can we do the things He asks of us? No man can in his own strength. But Christ promised, "Ye shall receive power." It is true.

Morning after morning, during the hard days last year when I was in captivity, and when the Communists who had just killed two English ladies were off only about a half day's journey, nobody in the city took off his clothes at night during the light of the moon, because the Communists practically always travel at night and arrive at your door at dawn. I had my little package of quinine for injection, money and a flashlight always near me, in case I had to

get away on a moment's notice. In the case of a foreigner or missionary being caught, it might be disastrous. During those months, I would wake up every morning with the question as to what that day would bring forth. No one could foresee. I would pray this simple prayer. It, too, works. And oftentimes there would come into my spirit, just as my bed supported my body, something that supported and held me steady, gave me confidence and assurance during the day:

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret—"

You had it, O Christ! They came into Your clinic and they touched the hem of Your garment. Something happened to them. Here they will come into my clinic today, sixty to a hundred of them. Here is a tooth to pull; there an ulcer to dress; here a woman with a hard malaria; there a child with its abdomen full of worms; there a man with a cough and a spot of suspected tuberculosis to search out in his lungs. Will anything happen to these because they have been with me today? *Tell me Thy secret!*

"—help me bear
The strain of toil, the fret of care.
Help me the slow of heart to move
By some clear, winning word of love;"

Just a touch! That is all I have got, just a touch. Only as I have *Thee*, O Christ, in my life and words can that touch mean anything to these.

"Teach me the wayward feet to stay—"

including my own!

"And guide them in the homeward way.
Teach me Thy patience—"

O Christ, I want results. I demand them quickly. I have got to see the thing done in a hurry. *Teach me Thy patience!*

"—still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong—"

plain, good, hard work that gives an outlet to inner tension.

"In trust—"

Yes, trust—confident, unswerving trust, that never fears or wavers.

"In *trust* that triumphs over wrong;
In *hope*—"

Oh, yes, hope! If it weren't for that I would go jump into the Yangtze River. China has no hope, except in Christ. Any merely human program is doomed to failure.

"In *hope* that sends a shining ray
Far down the future's broad'ning way;"

Maybe not in my lifetime, but it must come.

In peace—"

steady, certain peace—

"In *peace* that only Thou canst give,
With thee, O Master—"

this day. I can't see tomorrow, but this day,

"With Thee, O Master, let me live."

And He does not fail. It works.

I can't explain it all. No, I can't explain how some of the food I ate tonight for supper becomes brain, some blood, some bone. There is no chemist or physiologist in the world who knows all that in detail. If there were he would be the greatest chemist the world has ever known. But I haven't stopped eating just because I can't explain it all! Even so, I cannot explain *this*. It is not in the realm of explanation, yet. It isn't in the realm of logical proof. It *is* in the realm of demonstration, and it works.

Last winter and spring I waited and waited and waited in my station, hoping things would get better so that somebody could come to take my place and hold on. But conditions got worse, not better. I had promised my board I would come out when the malaria season began again, about the first of May. I was sure it was the right thing to do. My people pled with me. They said, "You have been so sick, you can't stay here. You are on our hands. We know it will be terrible without a doctor. Some of our children will die, but you must go."

I pulled out on the first day of May. I suppose there were four hundred of my friends on the river banks. I looked at the little youngsters, and knew some of them would die before I or another doctor got back. Some of them have died this summer because I wasn't there. Yet it seemed I must leave. After all, it seemed it was no worse for them to lose their doctor on the first of May by my withdrawing than to lose him on the first of September by my death, which would be inevitable if I stayed. And it was conceivable that I might be of some use somewhere else in the world until I got over the malaria. So we came, our flotilla of boats, down through the bandits, twenty-two bunches of them. Two boatmen got killed and six men were wounded by bandit rifle fire. I didn't happen to be one of them.

Just as I was leaving I was visited by a white man, Father Geser, a German priest. He had fought four years in the German army and was wounded three times and captured twice. He was one of the sweetest souls I ever knew, a man just my age. He was going into the interior.

I said, "Father Geser, what on earth are you going back into the interior for?"

He said, "The Bishop has ordered me to go."

I said, "It isn't fair. Your people don't want you under the circumstances. You are a handicap, a danger to them, not a help."

He said, "I think myself it is very unwise, but the Bishop feels this is the thing I must do." Then he smiled his sweet smile and said, "I think maybe the Bishop is praying I will be the first martyr."

Three weeks later he was dead. The Communists got him.

I read, years ago, a book called "One Increasing Purpose," by A. S. M. Hutchinson. It has been in my mind a thousand times all these months since May. A boy went through the war. His friends and his pals, more gifted than he, were killed—and he came through alive. The question haunted him—"Why I? Why I?" That haunts me, too. Why did the Communists come three weeks after I left instead of three weeks before, or three months before, or eight months before, as they might just as well have? They were just as near eight months before as they were on the day I left. Father Geser is gone, and here I am tonight—safe and sound, standing before you. Why? That ought to make a better man out of somebody, out of me.

The way of love. It works, but it is the way of the cross. It just can't stop short of the cross. But let no man fear, let no man hesitate.

I am not lying to you tonight, my friends. I have only got one chance to speak to you, and then in not so long a time I shall be going back to China. If I stood up here tonight and told you something I didn't believe with all my heart, or that I hadn't demonstrated to be true, I would be the most despicable cur in this country. Lying! But, before God, I am not lying. It works. It holds. It is true. Not loyalty to a principle, an abstract principle; loyalty to a living Christ who walks with you.

"Lo, I am with you always,
Even unto the end of the world."

It is true. Do not be afraid.

I have told you the deepest things I know.

VI. THE PERSONAL REFERENCE



THE WAY OF LOVE IN TEXAS

LEE C. PHILLIP

Howard University and Union Seminary

A few of us have been asked to say just what we are going to do and why we are going to spend our lives in that particular sphere and what Buffalo has contributed worth while to us to help us in performing that particular task.

I am going to spend my life in the South, in my home state, Texas. When I think of the reason I am going to do so, it isn't quite a pleasant thing; neither is it an easy task. When I think of the little play, "Ba Thane," and when I think of the reaction of the student in that play, it brings my own problem home to me. My work is to be primarily among the intelligentsia of the Negro group in the South. I am attempting to go back and share with those people some of the values that I find in the spiritual life. At the same time I am going to a group of students who feel that for some three hundred years we have sung "Swing Low, Sweet Chariot," and the chariot hasn't come; that despite the fact that we are getting higher education with the hope that greater avenues will be opened, we find them yet closed in our faces.

It is quite painful to me, when I think of it, that the long patience that has been inherently a part of our nature has just about been driven to the wall, the faith in a religion that has sustained us when we had nothing else to cling on to is being lost, because of the things that we suffered as members of a minority group. The Negro intelligentsia is saying, "Away with religion!" and you will find them turning to the economic side of life, saying, "We have trusted religion for three hundred and some odd years, and our noses are yet on the grindstone. Therefore, let's put it aside and take the thing the white man has used, that is, the dollar, because it is the dollar that counts in America." I have been talking with some Negro students since they have been here, and they said, "Why continue to talk about religion, when the dollar is the thing that counts? Drop it! Get economic security."

It is right that we do have to have economic security if we are to maintain and demand the place in American life that we feel we rightly deserve. But if we get the dollar, at the expense of the sweetness of our souls, when we get it, we will have no more idea of what to do with it and how to use our power than the average American citizen, and for that reason I have totally dedicated myself to the task, to go back to a people who are rejecting religion. I recognize the difficulty of the task of trying to show the people the way to get economic security, and at the same time cling to the spiritual values

which do not measure life altogether in terms of dollars but measures the highest achievement in terms of character and following out the principles of love.

That is going to be a difficult task, but with the spirit that has been demonstrated at Buffalo, even though I go back down South, where a Negro is not a man, with the spirit and prayers of youth who come from all the States of America, trying to make this world in which Christ's principles have become a living reality, I feel that I can succeed. And the thing that has meant most to me in this Convention, in carrying out that ideal, was the talk of Dr. Mott and the talk last evening by Dr. Judd. Dr. Mott said, "We can't put off some of these things. We will have to face them now." That is true, because the Negro who gets the idea that the material things are the greatest in value is going out with that idea, and I hope that some of us will undertake the task to go out and try to reinterpret that.

In my own personal life, I have been driven to the point that I doubt very seriously sometimes whether the way of love works. In my doubt I find a reflection of the intelligentsia of the Negro group. But when I heard Dr. Judd say last night, when he went to China he knew certain things but since he has been there and has had experiences he "knows" that the way of love works, I was encouraged. I have my doubts at present, but with a kind of aggressive love I am going back to the South. Perhaps in the next Quadrennial I may be able to come back and say that I, too, know that the way of love works.

FAITH COUPLED WITH ACTION

SALLY E. BRADLEY

Massachusetts State College, '31

Friends and Fellow Students: We have come to the close of a most meaningful week together here at Buffalo. Have you felt sometimes, as I have, that it is all like a wondrous dream, strangely real and significant?

Our hearts are full of appreciation to those giant personalities who have given us here such vivid pictures of all that in their lives has come to hold the greatest meaning, challenge, and power to them. Like Great Heart, who in that beautiful old legend started out as a youth, determined to become the servant of the very greatest King in the world, so we are starting out in life resolved to discover wherein we may invest our lives most effectively in serving this Greatest of Kings whom we know as Christ, in God.

I am convinced that, for myself, the "way" is in becoming a Christian missionary abroad, if God permits, and the decision has not come

hastily, but with long consideration, questioning and prayer. And because the whole significance of the Movement that has called us here has opened in my life such a treasure store of real happiness, I want to share with you why it is I am firmly resolved to purchase this Pearl of Great Price.

You, too, have felt the power of the great personalities among us, leading us, talking with us, praying with us. We are almost overwhelmed with our own incompleteness and insignificance, at first thought. But even as Christ brings man to a closer relationship and understanding of God, so in a large degree, these Christlike men and women among us bring to us a more real understanding of Jesus Christ. We all know in our hearts who these people are. They have been speaking to us during this past week. We shall not exactly imitate them, but through them we do catch sight of the Torch of Christ which they bear, and seeing it strive to make ourselves worthy to bear up and onward this great Torch.

In speaking with, hearing and watching missionaries—true Christian missionaries—I am aware that they have something—a happiness, a sincere faith in God, an eternal glow of love for all mankind—which I crave for myself that I may serve my God in the highest capacity. Back of this inexplainable something we see in them, is a powerful emotion, finely balanced with common sense and an intellect that is awake to the great lessons and wealth of the past, the tremendous realities of the present, and a plan and a vision for the future. Were missionary qualities only emotional, they would appeal far less to me; were they only intellectual, they would freeze my zest for them! No, I want a profession for the soul, and I believe that is what missionary work is.

Am I going abroad to sacrifice my life for other people? Somehow it is unkind to say it that way. In the sense that we think of sacrifice, I cannot feel that becoming a missionary is sacrifice. It is giving up the smaller pearls to purchase the great pearl. The giving and gaining will be mutual. I am sure that in comparison with the wee bit I can give, the joy in the truths of Life and Love I shall learn from them will be a hundred times greater. I am a dreamer, and my dreams mean much to me, but above my dreams I want to know life as it really is, in all its infinite beauty, in all its cruel ugliness. With this realization I want action—action inspired by great and lasting hope in Jesus Christ and in His way of meeting the overwhelming powers of evil. It is a great problem! Yet in our realization of it we have already taken a big step toward conquering, and we have at our head the Great Master Leader.

No, I don't want to be one who lives in the top story of the house in optimistic smugness; nor would my first choice be to be among those cynics who open the cellar door, go down, and discovering the rotting wooden pillars, proclaim to the listening world that the house

will soon fall. But I would be among those who discover the grim reality of the rottenness in society, but happily tear away the crumbling pillars and find beneath them the solid marble core that has been and always will be the strong foundation of the house. The marble core of Faith, Hope, Beauty, and Love has sustained the foundation of humanity, through the centuries, and will continue to sustain humanity today if we will have faith coupled with action! It is a grim, ugly picture—fascinating in its challenge, most wondrously hopeful! This ring of hope and optimism characterizes to me the keynote of these sessions at Buffalo, with “the Living Christ and the World Today.” I am more than ever convinced that Christ is living with us in this world today!

There has been expressed here a confidence that Youth will go on and carry through to the finish these great problems. We, Youth, will go on and bear out the confidence of these older, more experienced leaders who are helping us discover the truest path toward the Kingdom of God on Earth! I believe explicitly in listening for the voice of God, but I believe, too, that God will speak to us far more clearly if we act sincerely to the best of our judgment, with the humbleness of a little child and in the spirit of Love for all mankind, as Christ did.

We are leaving Buffalo, each to face the problems in his own college, home or office. Let us always remember that this fellowship will last across the miles, and above all, that Christ, our Master, is always ready to guide us. “I in myself am nothing,” but I have faith and I know that you, too, after this great Conference, do have faith that God working through us will bring great changes for the happiness of our disturbed world.

CHRIST'S WAY IS THE CROSS

HARLEY D. JENNER

Victoria College, '29, and Medical College, '33, University of Toronto

Friends and Students: We have come to the end, or nearly the end, of our Convention. We have had a wonderful time here, haven't we? I hope though that there isn't a single one in this hall who will go home and say so. I hope there isn't a single person here who is satisfied in any sense with this Convention, either what it means to him or what it has told him about the world in which he lives.

Certainly there has been nothing that I can see in this Convention which has been satisfying in the way of giving us any foundation for peace,—that is to say, the type of peace most people are seeking.

We have enjoyed wonderful fellowship together. We have, in a very true sense, in the last few days, seen what it means to mingle

in a Christian community with Christian people, Christian fellow students, and we have looked out on the world, and we have seen a terrible picture. It has been painted pretty black, and we can't get around it.

Now we have seen more than that. We have seen men, ordinary men like ourselves, who have been able for some reason or other, to go out into this world, this terrible world, and come out victorious. Why? I wonder if we really see. And if we are willing when we do see to act.

I wonder if we see what Dr. Mackay meant when he spoke of that paradoxical peace, which is the only kind of peace we can get when we are really truly Christian, that peace in which our souls are in agony, when we really face the world, at the same time knowing we are ready and that if we are willing to keep on the way we are going we shall come out victorious;—that parable he used of the seething pot, which is the one which has been painted for us of the world;—and then the bud, the sign of hope, very small, but like a spring breeze.

To me, this Convention bears one message and one message only. No matter where we look—at home, abroad, in China, Japan, Africa, India,—it doesn't matter where, we see one thing. We see that Christ's way is not being tried. People are giving assent to it nominally in many quarters, but so few, so very few, really see what it means. We have heard of the way of the cross, so much, so often, that it has come to us to have no meaning. I don't know how any of us now, after hearing what we have heard at this Convention, can go home and say that we don't know what it means when we speak of the way of the cross. I don't see how any of us can go away with an easy optimism and say, "We are going home to love our neighbors, to do good," and not see that if we do we must follow the way of the cross and no other. No matter where we go—abroad, at home, in education, in industry—it doesn't make any difference at all, if we are willing to really put into practice the way of the cross. It will work and nothing else will.

And when we go home now, back to our campuses, it is all very well for us to go there and tell those people all that we have seen and all that we have heard and all the fine people we have met, but unless we take back to them the one thing which has been the message of this Convention, that is, the life which is really, truly living the way of the cross, we will fail.

The world situation has been put up to us in no uncertain terms. We can't pretend that we don't know. Neither can we pretend that we don't know a way out, because we do. But we know only one way. We have been given a vision, and it has been a great vision. God help us if, having seen it, we let it slip.

KOREA NEEDS CHRIST

MARIA C. KIM

Biblical Seminary, New York

It gives me a great pleasure to speak to you of some of the reasons why I have chosen Christian work as my life work.

First, Korea needs Christianity more than anything else, As you know, Korea has been under the Japanese Government for the last twenty-one years. The present government deserves credit for the external improvements which it has made in Korea, but the Korean people as a whole are getting poorer and poorer. Morally and spiritually the people are becoming worse than ever because the government is publicly encouraging immoral living by giving licenses to the prostitutes and enforcing image worship upon school children. What can save the Koreans from such a discouraging condition but the transforming power of Christ?

My second reason for choosing this as my life work is that my personal experience has led me to do it. In connection with the independence movement in 1919, I was a prisoner in two prisons for a year. At the first imprisonment I was put into solitary confinement, during which time I had a real Christian experience. It was not an easy thing for me, as a young girl, to sit down, day after day, month after month. There was nothing to do, no one to talk with. Sometimes I envied even little insects which went through the little cracks of the prison door. But during these miserable days, the very voice of the loving God of whom I learned through the missionaries was audible and the presence of the Living Christ became so real to me that I could not help surrendering myself to God. And I pledged myself to be a humble servant of Jesus Christ, my Saviour and Lord.

At the second imprisonment, I had to live in a room seven by eight feet, with twenty-one full-grown women, who were common criminals, whereas I was a political criminal. As I lived with these women I felt the Korean society was really responsible for the miserable lives of those women, for I found they had committed the crimes for which they were in prison because of ignorance. They said to me, "If you ever get a chance to get out of this prison, will you please tell those ignorant women that there is such a place of punishment as prison, for we know there are hundreds of women who are as ignorant as we were." Unfortunately, I could not do anything for them, because I had to leave my country. Whenever I get discouraged or get lazy, the faces of those women rise before my eyes. I feel as if I hear their appealing voices and then I cannot be lazy, I cannot be discouraged. I feel that it is my duty to prepare myself for the great task of helping those poor women, my sisters. I am weak and helpless. I cannot do anything by myself, but there is one

thing which I can do; that is, I can confidently tell to them what Jesus Christ has done for me and what He is meaning to our people.

My third reason for choosing this work is that the love of Jesus Christ has constrained me. Jesus Christ lived in the world as He did because of His love for me. He met His cross without a word of complaint, because of His love for me. And today He is living with me because He is loving me. It is the greatest joy for me to tell the wonderful story of Jesus Christ to my beloved sisters and brothers, the sons and daughters of God.

The last reason for my making this choice is that the great commission orders, "Go ye, therefore; teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost." Because of this great command, the Canadian and American missionaries came to our country, and through them we heard the great message, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." We believed and experienced this truth. Now we Koreans are under the same obligation to obey this great command of Jesus Christ as you are.

In conclusion, I would like to say that I haven't done much for our people in the past, but I shall try my best that the great vision and inspiration which this great Convention has given to me may not be in vain. And then I would like to take this opportunity to express my deep appreciation for all the missionaries on different fields, and for the support of the people in the mother churches of Canada and of the United States. And at the same time, I am earnestly hoping that I can see many of you in Korea before the next Convention.

WONDERING

MARGARET T. SCOTT
Smith College, '32

I am not a Student Volunteer. Yesterday I was asked to represent the majority of the students here at the Buffalo Convention,—those who have no definite intention of becoming foreign missionaries. I was delighted at the novelty of voicing the majority opinion. I seldom do. But that was yesterday. Frankly, last night I fell out of that majority group. I just plain found myself outside of it. Like the man who fell off the high board fence and, when asked if he had been hurt by the fall, replied, "It is not the fall that hurts; it is the sudden stop," one of these days there has got to be a sudden stop for me. It will undoubtedly hurt, but I shall find on which side of the fence I have fallen. At present I do not know where I shall land.

Perhaps I might give you an idea of what I was planning to say yesterday. I was going to say: There are two fields in which we can carry on God's work in the world, at home and abroad. There are these two great fields. I was going to explain what my substitutes here for foreign mission work would be. I was planning, yesterday, to use the word "alternative." Today, if I may, I will change that and say "substitute."

I have been born and bred in the foreign missionary atmosphere, and I know all the arguments pro and con. I have always stood up for foreign missions, along with such other unpopular causes as Disarmament, Socialism, better race relations, the League of Nations, and so forth. To my mind these causes were all alternatives of foreign missions. Now I frankly admit that I am beginning to think they may be substitutes,—effective methods but not quite as effective. I am not sure of this, as some of you are,—but I am wondering.

So, speaking for the majority, of which I am not absolutely one, let me say this: There are causes, tremendous causes, here in the United States and Canada, that need the support of every Christian. Our interdependent world is very closely bound up together. The snapping of a single link, and the chain is broken. The links of our Western civilization are rotting in spots. There is a challenge there to every intelligent Christian to do something. To help make the Kingdom of God a reality here on earth you don't have to go to a foreign land.

But the whole question as it has been boiled down so dramatically by this Conference is this: Where can I, with God's help, make my life most effective?

So in summing up, the majority of us are planning to stay and work out our Christian principles here. The minority of us propose, "if God permit, to become Christian missionaries abroad," and a much smaller minority, of which I am one,—are wondering.

A CHRISTIAN LIFE IN RURAL TURKEY

HUBURT E. PYE
Grinnell College, '32

The last day and the last hour of the great Buffalo Convention is already here. The time has slipped swiftly by; few of us can realize it; and yet in this ever-moving world of ours we must face that reality. So this afternoon we have gathered in this brief hour of fellowship to share together, in a quiet way, those hopes and those plans that we feel throbbing within us.

I wish that all of you might have this opportunity of sharing with the rest your plans, for I am sure that every one of you has some

new objective, some new inspiration to pass on to the rest of us, just as those have had that have spoken before us. Therefore, it is my purpose to bring to you my hopes and my desires this afternoon, with the hope that it may clear the thinking and give fresh inspiration to some of you.

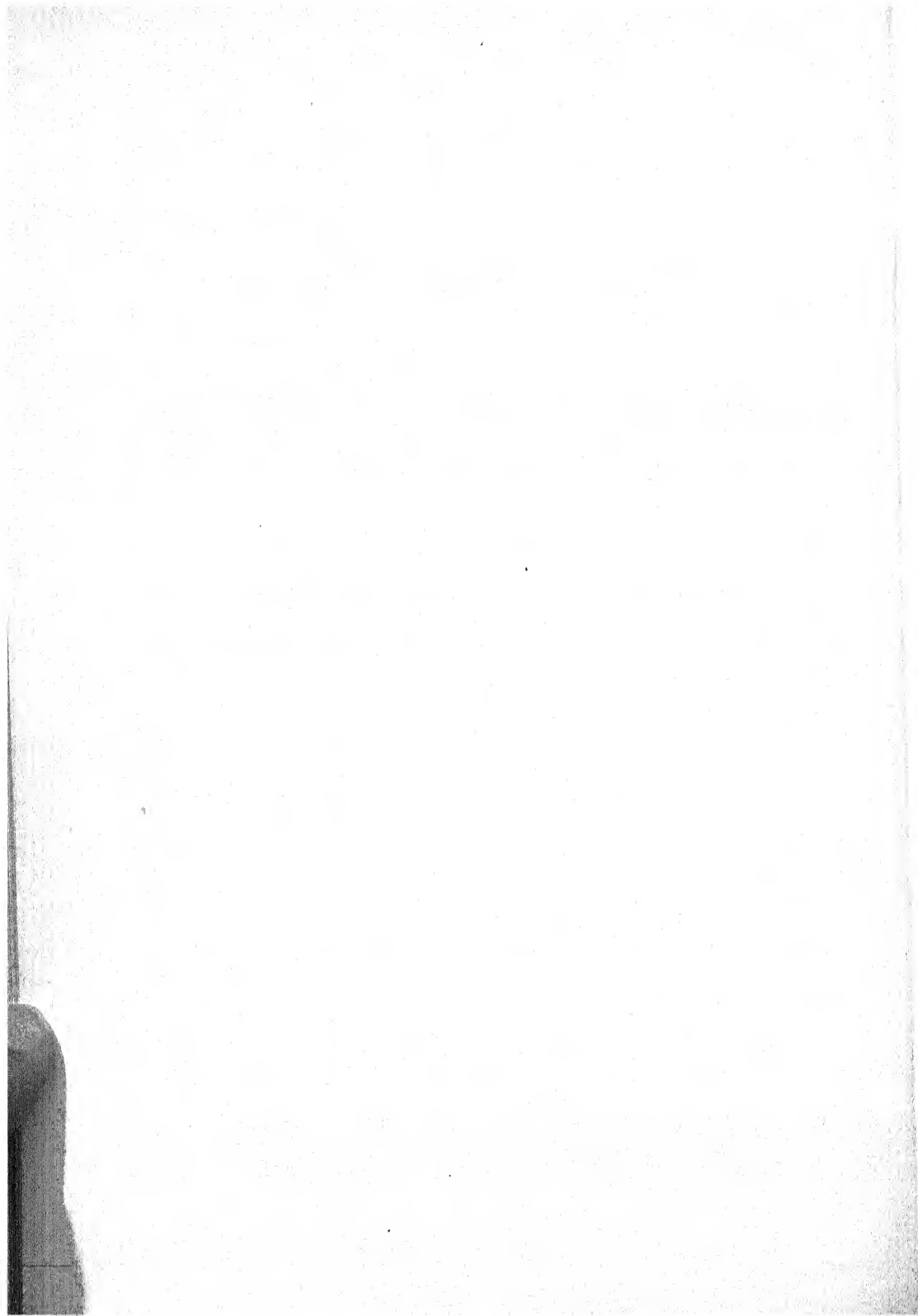
I came to the Convention with some well-defined ideas, but also came in a questioning mood, laying before those around me first one plan and then another, in that ever-searching quest for the right highway down which I should travel. Like the platform hours and the round table groups, these informal talks and sharings together have brought new ideas and have helped to clarify in my own mind my central purpose. I had reached the decision of going as a missionary to the Near East before I came to Buffalo, for as a boy I spent most of my life in Turkey. There is something thrilling about working with those people who are today making such vast strides of progress; who are wide awake, quick and alert, ready to learn; who are searching for something new, something better. It is up to us to show them the way, to strengthen and help build their characters, so that they will follow a real way of life. That is only one of the challenges! There are many more just as great. I wish I had time to go into them; but I must hasten on. What type of work should I do? That had been one of the great questions in my mind. By what instrument could I do the most good? Should I be a teacher, a doctor, an evangelist, or what?

Here at the Convention I have talked with some of those from Turkey. Some of them belong to a group of young, enthusiastic missionaries who, fresh from America during my boyhood days, first started me along the path to my chosen career. They have stirred within me recollections of the interior of that great Moslem country. I realize that I could be a doctor and do a vast amount of good, for doctors are needed. I could be a teacher, and still do a great deal for the Turkish people. But the part of the total work which appeals to me most is that of living with the people, the people of the small villages and rural communities, showing them how to live a real Christian life every day; showing them that Christianity means:

1. In the home—kindness.
2. In business—honesty.
3. In society—courtesy.
4. In work—fairness.
5. Toward the unfortunate—pity and sympathy.
6. Toward the weak—help.
7. Toward wickedness—resistance.
8. Toward the strong—trust.
9. Toward the penitent—forgiveness.
10. Toward the fortunate—congratulations.
11. Toward God—reverence and love.

But some of you are probably asking: you are going to live this life, but what are you going to do while living it? A person cannot live and do nothing. Quite true. I do not intend to do nothing. I should want to show the people how to apply modern methods in tilling their lands, the use of modern machinery, and all those modern things which aid us so much here in our rural communities of the West. I should want to organize clubs of boys, of young men, and of the older men. I should want to include a recreational center, and also a place where men and boys could come and read and study. That is only the briefest outline of what I wish to do, but I wished to share it with those of you who are in the continuous quest of what you will do with your lives.

VII. THE CLOSING ADDRESSES



THE LIVING CHRIST

ROBERT E. SPEER

*Senior Secretary, Board of Foreign Missions of the
Presbyterian Church in the U. S. A.*

As we came away under the deep spell of yesterday evening's meeting, a spell which one prays may never be broken for any of us, the words that were last in our minds were from the passage in the Epistle to the Philippians that were read to us in our moments of devotion—it is the great passage that begins, "Let that mind be in us which was also in Christ Jesus," and which deals with the humiliation and exaltation of our Lord who laid aside His wealth and His glory that He might become poor, and that He might be the servant of men, who bore the shame and the anguish of His death on the Cross, whom, therefore, God raised up and exalted that He might have a name above every other name, and that at the name of Jesus every human being should bow, and the whole life of the world be brought in subjection to Him as Lord and King.

It must in honesty be admitted that any time of which those words might be truthfully spoken seems to be far, far away from our time today. We certainly do not live in a Christlike world, or a world which has been brought into obedience to the government of the living Christ as Lord and King. And there are many all around us today who do not believe that a Christlike world, a world governed by the living Christ, is either possible or desirable. A professor in one of our women's colleges not long ago published a volume entitled, "The Twilight of Christianity," in which he said that Jesus Christ was only an obscure Palestinian peasant, and that His teachings, so far as we know them at all, are not only archaic, but destructive of any advanced civilization. And there are others who object to the teachings of Christ, not because they are archaic, but because they are anarchic; who think that Jesus Christ's influence would be destructive today of our so-called advanced civilization, not because His teachings are archaic, but because they are so far in advance of this advanced civilization.

It would be a strange and uninteresting world to many whom we know if Christ suddenly became absolute Lord and all His people became Christlike. There would be no navies or armies necessary in a Christlike world; no armaments or military preparedness in a Christlike world; no speculative wealth; no injustice or inequality, or hate; no lust or crime in a Christlike world. One wonders how many of the plays seen in our theaters today would be possible in a Christlike world; how much that one reads in the newspapers morning after morning would have any meaning or any possibility in that

world. I picked up from under my door this morning the Sunday paper that had been thrust there, to look at the first page with just this inquiry in mind, and I am sure there was not one single item on the first page of that paper this morning that would be possible in a Christlike world, in a world that was governed by the living Christ as its Lord and King. Such a world would be a flat and stupid world to many people. But you and I want a Christlike world because we want to be rid of all these things that would not be possible in a world that was governed by Him.

We want it not only negatively because of all the things that we abhor and detest in the world in which we live today that could not be in that world, but we want it positively in order that the energies of God working in the energies of man might be released in that world for all the great creative services that are to bring in the new heavens and the new earth. What beauty there might be, what glory and love, what equality and justice, what peace and joy in a world that was Christlike, where the mind of Christ had come to prevail and where everything had been brought under His government as living King and Lord.

It is a Christlike world that we are gathered here in this Convention to dream about, to believe in as a possibility, crazy as the dream and distant as the possibility may be. This is the thing for which Christ died and rose again, and the thing for whose coming you and I are to give, whether it come in our time or in some time far away, our only real possession, our lives. It would be characteristic of that world that men would know what the true values were; that they would see in full and shining glory life's right ideals. Our world does not see them today.

Let me read just a word from an honest and thoughtful man, Mr. Walter Lippmann, spoken recently in a commencement address at Radcliffe College in Cambridge:

"There is a kind of bewilderment," said he, "in the souls of men today as to what constitutes the real objectives of life. The bewilderment works itself out in many forms: in a lust for power, in a lust for wealth, in a lust for excitement, and then again in frustration and sheer nervous instability; the man who goes mad about making money, the man who goes mad seeking publicity, the man who goes mad seeking pleasure and thrills to escape boredom, and the man who is all nerves and confusion and bad dreams and fears—are all exhibits produced by an age that has ceased to have a central ideal of human life. Our task, if I may indulge in a large generalization, is to take part in the great task of establishing once more some central and controlling ideals of human living."

We know what those ideals are. And the world that is Christlike and obedient to His government will have no confusion of mind as to what the great values of life are. It will live by His spirit; His

mind will be its mind; His ways will be its ways; His purposes will be its purposes. It will walk in the light and the glory and the joy and the peace of His will. What are the three great Christian values that shine for us as luminous as the day? Truth and Right and Love. And they are for all of us incarnate in One who said of Himself: "I am the way and the truth and the light. I am the light of the world."

What would happen in a world where all men lived by those ideals? You may say that if you and I began to live so we would be run over and trampled down. It would seem so; no doubt it would be so. But suppose all men did imaginably live under the mind of Christ and in obedience to the living Lord, what a new heaven would be above us and a new earth beneath our feet, and what new airs would breathe across the world that belonged to Christ, in all that it was and thought and did.

You and I are going to live to bring in the mind of Christ upon our earth; so far as we may, we are going to live our own lives and persuade other men and women, one by one and in companies, to live their lives, in obedience to that mind and in conformity to what we call the principles of our Lord Jesus Christ. But, my friends, there is a higher and truer and a deeper way in which to look at it and to put it than this. There is a fine saying in the last book of our friend, Dr. Buttrick, comprising the Beecher Lectures on Preaching, which he delivered at Yale, in which, after setting forth in the loveliest way these ideals and principles of our Lord, he himself raises the fundamental question: "Was it not Jesus' method to leave us deathless principles? We doubt it. Principles are a figment unless they shine in a face, just as ideals are a void until they glow in a character. He bequeathed an eternal quality of life."

Jesus primarily did not teach principles. He was the truth. He was a teacher but still more He was the doctrine taught. He did not say, "I will teach you the truth, show you the way, give you the life" but "I am the way, the truth and the life." You cannot find the phrase "principles of Jesus" anywhere in the New Testament. The ideal of following Him is there, even in St. Paul, of whom we are told that he had no interest in the earthly Jesus, but only in the risen and glorified Lord. "Be ye imitators of me," he said, "as I also am of Christ." And John makes the same appeal: "He that abideth in him ought himself also so to walk even as Christ walked."

But the glory of early Christianity, the glory of authentic Christianity today, is not a summons to us men and women to rise up in our strength and walk in the ways of Christ, making those ways our ways and trying to conform our lives to His principles. It is simply the call to open up our whole being for the incoming of One who will reproduce His own way in us, who will, Himself, do through us and by us and in us and with us what we can never do; One

who was and whom men saw, and loved the glory of His human life, but who came back again to be with men forever, their inseparable companion, their adequate and ever living Lord. That was the fundamental faith of the early Christians. They declared that Jesus had "showed himself alive after his passion by many infallible truths." Their essential contention was that He was not dead. Festus said to his friend, Agrippa, explaining St. Paul's controversy with his people, that it was over a man, Jesus, who had died, whom Paul affirmed still to be alive. Christianity would have died centuries ago, it would have died within ten years of the crucifixion, if there had not been a return after that historic event of the Lord Jesus with whom men walked in the flesh—a living God, the Lord Jesus, fresh from His grave in God's power, who had died to be sure, but was alive now and alive forevermore.

I have been reading the last few days this last great book of Albert Schweitzer, on the mysticism of St. Paul. We had hoped Dr. Schweitzer might be here in this gathering to bring whatever message would come out of certainly one of the most original and powerful and Christlike lives of our day—the greatest Bach musician and scholar on earth, who supports his medical work in Africa by musical concerts and lectures which he gives now and again on the furloughs on which he returns to Europe—one of the most radical and respected of all the critics of the text of the New Testament, and one of the simplest and humblest followers of Jesus Christ. If you want a picture of the glorious conception that the men and women of the first Christian age had of the Lord Jesus Christ as alive, you turn to that book, a very difficult book, a book full, no doubt, of inadequate viewpoints and attitudes, but a book gloriously full of the realization of what the living Christ was to the early church, and above all, to St. Paul. I copied out of it yesterday afternoon in a quiet moment two or three outstanding sentences: "The fact to which for him mysticism and sacraments alike go back, is the dying and rising again of Christ, which took place in the immediate past; this fact is a cosmic event. In the death of Jesus begins the cessation of the natural world and in His resurrection the dawning of the supernatural world. . . . By designating Jesus 'our Lord,' Paul raises Him above all the temporally conditioned conceptions in which the mystery of His personality might be grasped, and sets Him forth as the spiritual being who transcends all human definitions, to whom we have to surrender ourselves in order to experience in Him the true law of our existence and our being."

And these are the noble words with which this great book ends: "In the hearts in which Paul's mysticism of union with Christ is alive there is an unquenchable yearning for the kingdom of God, and also consolation for the fact that we do not see its fulfilment.

"Three things make up the power of Paul's thought. There be-

long to it a depth and reality which lay their spell upon us; the ardor of the early days of the Christian faith kindles our own; direct experience of Christ as the Lord of the Kingdom of God speaks from it, exciting us to follow the same path. Paul leads us out upon that path of true redemption and hands us over, prisoners, to Christ."

This Kingdom is the world in which you and I believe today, though we may seem mad in holding such a faith, and in which we want to claim, before we go out from this Convention, our citizenship with a new fullness and joy.

I know that there are those among us who wonder whether it is possible for us in our day to believe in a living Christ, whom we have never seen, and whom we cannot see, and who, we are often told, is nothing but a subjective wish creation of our own minds. These are real difficulties that men and women must not evade, but face. But have you ever sat down and deliberately tried to define for yourself what you mean by "living"? If you will do that today, or any day, and come at last to a definition of "living" that satisfies you, I will warrant you you will find that many of your difficulties with regard to a belief in the living Christ are gone.

And as to this axiom of the necessity and the validity of sight, is that after all such a sacred and reliable thing? Most of the things that we see we do not believe in at all. We know they are not so even though we see them. We know they are the most basically false things that can be. And all our greatest beliefs are in the invisibles. We build our life on faith in things that we have not seen and will never see. We never saw gravitation; we never saw electricity; we never saw relativity; we never saw the forces that drive the winds or the tides; we never saw life itself. Sight is two things: sight is oversight and insight, and the oversights are as nothing in comparison with those insights that are the real vision and the real values.

I have a friend, a blind woman, who has a preternatural skill in massage, in one of the great medical institutions of our land. She was telling not long ago of a niece of hers to whom she had spoken of having seen a friend of theirs, and the niece at once inquired from the aunt, "How could you see in the dark and without sight?" And the aunt replied to the little child, "Does your mother not often come into the room in the night when you are lying alone, and though she speaks no word and you have no sight of her, do you not know who is there, and who it is whose sound you feel so quiet and gentle in the room?" There are eyes of the heart, as Paul said. As our Lord said to Thomas, "Because thou hast seen me, that hast believed. Blessed are they that have not seen and yet have believed."

And as for this living Christ being only the creation of our own inner longings and desires, my friends, that is the very thing that He is not. Personify your inner desires and all your own self-

created ideals, and then set them against the figure of the real Christ and see how impossible it would be for any of us to create such a living figure as He was and as He stands forth to be in our world today. I read in one of our religious papers the other day of the living Christ's being nothing but the personification, according to the taste of every individual, of the ideals current in the church at any given time and place. But the whole protest of early Christianity, of authentic Christianity today, is against any such mythical disappearance of Christ in unreality. It was the historic Jesus who was the living Christ for the early church. Paul did not invent the conception. Schweitzer is dead against that folly.

My friend, William Paton, told us some time ago of a striking remark that had been made to him by the master of Baliol, Dr. Lindsay, the head of the Educational Commission that has just come back from India. They were discussing together the Christian conception of our Lord, and Lindsay said, "Well, after all, Paton, you know, we are asking a great deal of the world to say that the savior of mankind, and the answer to the whole great cosmic problem, was a man who was hanged." But that was just what early Christianity believed: that the living Christ was the historic Jesus risen from the dead and come back again. You may create, of course, other conceptions of Christianity than that, but they will not be authentic; they will not be the Christianity that survived; that controlled the faith of the first two Christian centuries and outlasted all the inadequate and false conceptions.

Do you think that any proclamation of loving ideals is ever going to sink the navies or put an end to war? Do you think that any influence of ours, even the way of love, is ever going to recreate mankind? These are means for the living Christ but only He can do what has to be done. Some years ago Johannes Warneck wrote a book on the missionary enterprise out of his own experience with the Battaks of Borneo, which was entitled in the first American edition, "The Living Christ and Dying Heathen." The book bears a different title today, "The Living Forces of the Gospel." But those living forces are still nothing but the Living Christ. Only Christ has done and can do the work of bringing in His Kingdom. No influence of any missionary ever created those Christian personalities from other lands who have been in the midst of us here in this Conference. No cleverness of administration or mission policy ever brought into being a single Christian church anywhere in the world. All these things are the supernatural work of a living Christ, invisibly working today in and through the men and women who yield themselves to Him.

This is what the Christian Gospel is meant to be, and, thank God, you students who are here this morning are going to find it for the next twenty-five years far easier to believe in a gospel like this than

we have found it in the twenty-five or fifty years that are gone. The whole swing of the world thought about Christianity today is back to the great supernatural objectivism of the New Testament, to a God who is in the world, but also behind and beneath and above and over the world, to a Christ who is within us, but a Christ who is also without us and around about us, the living Lord, high and lifted up.

How, then, before we go out, can we fit ourselves better for the mission of bringing in this day, of making our world at least a little more Christlike than it has been, bringing it a little more under the government of the living Christ as Lord and King? Here in this last day you and I have got to deal with this matter, one by one, as a personal issue between us and the living God and His truth in the living Lord who stands unseen in the midst of us here, who is going to walk unseen by the side of each of us as we go away from this place, who is not going to be one hair's breadth distance from us any moment of this day, who is going to be asking us every hour, "Are you ready now to put your own life in mine and let me put my life in yours?"

I do not say that the individual is the whole area for the application of Christianity. I say just the opposite of that, but I say that the individual is the first arena where it must all begin. You will remember the miracle, that is also a parable, of our Lord's healing of a man who was blind. With the first touch on his eyes he saw the mass, with the second touch he saw the individual; and we lose sight precisely that way, first of the individual and then also of the whole society, the mass that is the body. It is to each one singly first that Christ calls, "You follow me." One by one Christ would dwell with you and me today. Will it be possible for us before the day is done, to use honestly the language which was so naturally on the lips of those first Christians, "For to me to live is Christ"? "When Christ, who is my life, shall appear, then shall I also appear with Him in glory." "He that hath the Son of God hath life." Has Christ done that as yet for us?

I have a friend, a Roman Catholic priest, a member of the Paulist Fathers, and every year at Christmas time I get a note from him, and now and then a little bit of his own verse, and this last Christmas time, with the affectionate note that he sent, he sent also these four lines:

"This night, this hut all secrets hold.
Come strengthening cup, or chastening rod.
My soul is justly overbold
Since Christ has brothered us in God."

Shall we ever learn the secret of that in our lives? If we have not learned it there, what contribution can we make to bring it in a

Christlike world and the government of the living Lord over all the ways and lives of men? I do not depreciate what we try to do in our larger visions and our bolder programs. There are streams running across human life that are more than the sum total of the conscious individual wills that are gathered up into those streams. There are great powers flowing out of the past, greater than any that the present can make, and there are intrusions at this present time from the world beyond that are more than anything that leaps out of our own wills, but so far as you and I consciously can do anything to make the world Christlike and to bring in Christ's reign, we have got to do it, as we were told last evening, and have been told again and again, where a man touches a man, where a life moulds and influences and fashions a life. Only there can we make our primary contribution to solving the industrial problems or aiding their solution. If we will not behave like Christians to the servants in our own homes, if there are any there, or to the masters whom we serve, if we serve, or to the people we work with, or employ, little avail will it be for us to construct theoretical programs of a new industrial order. We need to begin by behaving according to the mind of Christ in all the common individual contacts of life. And little can we contribute to the solution of the race problem by theoretical programs as to how one mass that we call a race, a pure theoretical generalization, is to be related to another race, unless each of us individually behaves as a Christian toward the individuals whom we touch or other races.

I never have forgotten a little incident told by one of the most influential young Negro leaders among the young men here in the United States. It was at a little gathering composed entirely of some of the most influential white men and women and black men and women from the states south of the Mason and Dixon Line, and they were speaking in great despair of the situations as between the races in our country today. At last this young man rose and said, "Well, a little while ago, I would have spoken more despairingly even than any of you, but I will not do that today. The whole problem has been made bright for me by an experience which I had in coming here to this gathering." And he told of how, hurrying down the streets of Nashville to catch his train to that meeting in Washington, he suddenly turned around the corner and ran, unintentionally of course, right into a Southern white lady and her escort, coming toward him. As so often happens when people meet suddenly, neither he nor they knew on which side to pass, and before he knew what was happening, he had walked right between the two. "Well," he said, "I knew what was coming to me, and before the storm could break I took off my hat, and I was just about to bow and say, 'I beg your pardon, sir. I didn't mean to do that,' when to my amazement, the white man bowed to me. He said, 'I beg your pardon,

sir. It was all my fault,' and he went on his way." What a trifle it was! Only a white man, behaving like a Christian and a gentleman; that was all. He went on his way no doubt ignorant that anything had happened. He never knew what he had done as a contribution to the solution of the race problem in the United States, in moulding the attitude and the spirit of one of the strongest young leaders of the Negro race.

We can make our own contribution as we go out today to the coming of the new world, if here in these hours now we learn to live in Christ and let Christ live in us.

And you know there is one last way in which you and I can make all this real to us, very real.

In his "Quest of the Historical Jesus," Schweitzer found, as you may remember, only a few sayings of Christ which he could regard as absolutely reliable. Moving to and fro among those black folk in Africa, perhaps more of the sayings of our Lord seem authentic than in the old days, when he sat alone in his study. At any rate one of the most moving passages in his last book rests on the picture of the judgment scene and its appeal in the 25th chapter of the Gospel according to Matthew, where the living Christ says that you and I are to find Him, not only struggling for self-expression in our own hearts but calling to us, out of all the want and need and suffering of the world round about us.

We want to find the living Christ, do we? Why, the world is full of Him today. He is as incarnate now, though it be in a different sense, as he was nineteen hundred years ago. May I read you a scrap that I cut out of a New York paper. It is as follows:

"A comely young Hungarian woman with a three months' old baby in her arms, dropped to the sidewalk at Fifth Avenue and 14th Street, late yesterday afternoon, and lay half conscious. An ambulance surgeon who came said the woman was starving and her baby had bronchitis.

"The woman recovered enough to tell the surgeon that she was Mrs. Mary Scheinn, twenty years old, and that her husband had just died. She had been living with a friend at 97 Seigle Street, Brooklyn, but this woman also was very poor and expected to be evicted today, so Mrs. Scheinn had walked to New York to try to get her sick child into a hospital. She tramped from hospital to hospital, and everywhere they refused to take the child, she said. But she kept up the quest until she gave out. She had had nothing to eat since yesterday, and little then.

"The ambulance took the woman and child to Bellevue Hospital; both are in a rather serious condition."

Within four blocks there were two great Christian churches. There are shining crosses on those churches that are visible to all who pass by, night and day, and no one who passes by misses them. But

there were thousands who went by the corner of 14th Street and Fifth Avenue and did not see a cross, lying there, and the Saviour under it. His name happened to be Mary Scheinn just then, but it was the Saviour none the less, the same Lord Jesus Christ that men crucified 1900 years ago. He was hungry and starving, with a little dying child in His arms, and He was the child too, in the center of New York City.

I am not sure that I did not pass Him last night, coming to the meeting. He stepped out in the rain from the shelter of the overhanging eaves of a shop on the way, and we passed him by, and the memory of him has been haunting me ever since, lest that might have been He, lest indeed that was He.

Around the world the living Christ is waiting for us now. I know it, because I have seen Him around the world. I never was surer of it than years ago, when all this came to fresh consciousness for me, at a meeting of the Connecticut Valley Student Volunteer Union, at Amherst. Rodney Janvier, just home from India, was speaking to us. It was just after the worst famine that India had had within the memory of man. He was telling about the famine waifs that he had gathered and whose lives he had tried to save. There was one poor little waif whom he had picked up one day from under a cactus bush by the side of the road and brought to the orphanage. For a little while they kept him there, until it was found he was very ill, and Janvier took him away to the government dispensary and left him there, although against the little child's protest. Every day Dr. Janvier went to see him, and the boy pled with him to take him home again. At last the government surgeon said, "Well, Dr. Janvier, you might as well take him. He is not going to get well. He will die more happily with you." So Dr. Janvier said he leaned over to pick up the little boy and take him home, and the poor little worn, emaciated arms were lifted up with difficulty and thrown around his neck, and the little fellow clung close to him and said, "O, sahib, I love you, I love you." And as those little arms, Janvier said, were thrown around his neck, it seemed to him that for the first time he had realized the meaning of the words of our Lord, "Inasmuch as ye have done it to the least of these, ye have done it unto me." And I, too, could feel those little arms and hear those words.

I have no words by which to make it living to you this morning, but I know what it is, and you know what it is. And the Lord Himself is here, anxious to make it real to us. Would that He might! That you and I might hand ourselves over to Him, the living Christ, today. As His prisoners, yes, but as His free men, and go out with Him, that He with us, and in us, and by us, and through us, may bring His mind to prevail in the world, and be some far away day the Lord and King of Men.

PRACTICAL MEANINGS OF THE CROSS

T. Z. Koo

Vice-Chairman, World's Student Christian Federation

We have spent these last few days together, reviewing the situations that we see all around us in different parts of the world. We have also considered together the work that we might do, the causes that we might espouse, and the programs that we might take as our own; but as we come toward the close of these days here, I want to ask you to go a step behind the things that we have been thinking about these last few days.

When you ask yourself the question whether you want to be a missionary in a foreign land, or a missionary in your own country, after all there is the more fundamental question, and that question is: Are we really Christians now?

One reason for the decline of missionary interest, if there is such a decline, is undoubtedly the attitude which men and women are taking toward religion, and when that fundamental attitude is changed, we are bound to see a change in our missionary outlook; and so today, just before we part to go back to our respective colleges and the places from which we came, I want to ask you to spend a very few moments together with me to explore for ourselves once more the deeper meaning of the Christian life in the present day.

In order to gain an understanding of the meaning of the Christian life, I want to ask you this afternoon to center your thought on one single topic, and that topic I sum up in the very simple words: The Cross. This idea of the Cross has been running through the speeches of the various men and women on this platform all these days, and so from one angle or another you would have gotten some idea what people mean when they use the term "the Cross." So today, I am not giving you any new interpretation of the Cross, but I am trying to bring together the various aspects that have already been expressed on that subject, and perhaps for just a moment to let you see the theme in its entirety.

If you are at all like me, you may have felt at times, as I have felt, that the idea of the Cross sometimes is very much of a stumbling block; you hardly know how to think of the meaning of the Cross in life. I think one of the rich experiences that I have had myself within the last five or six years has been to find answers for life and life's problems, not so much from science, philosophy, or even theology, but from a deeper comprehension of this central fact of the Cross of Christ. We see many kinds of situations before us today that are hard to solve and that often lead us into blind alleys. My experience has been that what will lead us out through these blind alleys into something that once more will give us a sense of

direction, and light, and courage is a deeper understanding of the Cross.

I see the Cross in two aspects, and I want to say just a very few words on each aspect of the Cross as it comes to me.

You have always been told that the Cross is *a manifestation of the love of God*. At first sight such a statement is not very illuminating. You say, How is the Cross a manifestation of the love of God? Yet I can tell you that as far as I know anything of Christianity, there is no understanding, no probing of the height, breadth and depth of the love of God, until you know and understand the manifestation of that love on the Cross. Why do I put it that way?

First of all, let us try to think concretely of the crucifixion and relive that scene if we can. On the top of the hill, we see a Cross with Christ hanging on it, and down below the Cross we see a milling crowd of men and women, many of whom He had known and ministered unto. Yet, on that day, they were thirsting for His blood, shouting to have Him nailed on the cross. You can certainly see in your mind's eye at least that much of a picture of the Cross. Does not this picture bring to your mind, for one graphic moment, that eternal struggle in human life of the forces of sin and hatred with the forces of righteousness and love? If the Cross did nothing else for you, it certainly sets forth in a very graphic way that struggle in human life. And it pictures that struggle in its most poignant aspect, namely, that of love spurned by the very persons upon whom it is lavishly poured.

I wish very much that you, in your young lives, will never come to know that experience of seeing your love spurned. Yet, that was exactly the experience which Jesus was facing on the Cross. Christ, in the days of His ministry, had toiled for the masses. He lived among them, healing their sicknesses, healing and redeeming their souls. He entered into their joy and suffered with them in their sorrow, giving of His uttermost to those people; and yet, on that day of crucifixion, you see those very people turning around and saying, "We will have nothing of that man; put him on the cross." And that is one of the most poignant experiences that the human heart can know, and I wish all of you will be spared the knowledge of an experience of that kind.

But when you see and understand what is happening on the Cross, then I think you begin to sense what a great manifestation of love is shown on that Cross. When you see what Christ was going through that day, then the wonder of His reaction begins to dawn on you. Faced with the bitter experience of seeing the men and women whom He had loved turn against Him, Christ could have taken one of two attitudes. He might have said, "Yes, I have given myself to these men as unselfishly as I know how, and yet, in spite of that, they have turned against me; instead of continuing to express

my love toward them, I, too, will harden my heart against them and will have nothing more to do with them." Christ could have taken that attitude and it would not have surprised us if He had done so. But that is just what you did not see on the Cross. As Christ looked upon that multitude, spurning His love and yelling for His blood, what did He do? He did not let His love break there. His love *continued* through that experience. Even when He was Himself suffering great agonies of body and spirit, His prayer was, "Father, forgive them." You see, it was a thought for them and not for Himself. I think from that you will see very clearly how His love triumphed through that bitter experience.

Another aspect of this love I want you to see is one which I think we very often miss. I have heard many non-Christian people especially say, "We don't want your Christian love; it would make one lie down as a sort of doormat for everybody to wipe their feet on. Christian love is womanish, backboneless, just weak sentimentality. We want something strong and virile." Yet is that criticism a true one? Is that description of Christian love a true one? I think you will see from the Cross that it is not. Why was Christ nailed to the Cross? Because in His love there was not only compassion and forgiveness, but also an element of steely resistance against anything that would make that love unreal, anything that would sin against that love. Christ will have no compromise with that. Had He compromised with some of those things He might not have gone on to the Cross; but He would not have any traffic with sin, for to Him sin is a violation of the love of God.

But right here I want to add another word. When you see the uncompromising nature of Christian love against evil, do not forget that that resisting of evil did not extend to the sinner. I think one of the most difficult combinations in the exercise of Christian love that I know of is to refuse to have any traffic with sin and yet to continue to love the sinner. It is this wonderful combination that makes Christian love so meaningful. We very often reverse the process. We hate the sinner but condone the sin. That certainly is not Christian love. For instance, in our present trouble with Japan, unthinking Christians will say, "Japan has done us a wrong; therefore, let us hate them." You can hate the act if it is a sin, but Christ certainly did not include the sinner with His hatred of sin. He refused to compromise with sin, preferring to go to the Cross; but even when He was on the Cross He prayed for forgiveness for the men who put Him there. Here you see that wonderful combination in Christian love of hating the sin, but still loving the sinner, and that is a very delicate, Christian virtue, indeed.

A second aspect of the Cross is that it not only reveals to you the love that continues, that resists sin but loves the sinner, but also *gives you assurance of the final victory of that love.* Dr. Judd

showed you last night in a very practical way how that love triumphed. If you have studied the Cross, you will have gotten that same conviction, that that love really will triumph.

How does the Cross give you that assurance? Ask yourself two questions and you will soon understand the victory of the Cross. Look at that mob again. They wanted to oppose Christ; they wanted to put Him on the Cross, so they resorted to all sorts of means. They resorted to lies; they made use of false witnesses; they appealed to mob psychology; they had recourse to Roman law, and finally they succeeded in putting Jesus on to the Cross. Now the question I want you to ask yourself is, After they have done all of this, what more can they do to conquer that heart of love? After they have done their very worst, and if the love of Jesus still continues what more can those men do? Nothing more. Don't you see, negatively, at least, there is the assurance of victory because these people, after they had done their worst, are absolutely powerless to break His love. Of course, if they had broken His love, then they would have won because they would have made Jesus one like unto themselves. But that was just what did not happen on the Cross. His love triumphed through that hard day and there is nothing more that those men can do to Him. "Fear not those who can kill your body; fear those who can kill your soul also."

But the victory of love shown on the Cross has also a positive side. Just turn the situation around and try to see it with Christ on the Cross. Ask yourself this question: What power can reach those hardened hearts in that mob and change some of the hatred and sin into hearts of love and good-will? What power? Certainly not another exhibition of hatred on the Cross. When you put two hatreds together you do not produce love, of that I am sure. Then what power is going to touch those hearts? I think you will agree with me when I say that the only power that can reach those hearts and redeem them with its steadfast pleading and unwavering confidence in their manhood is the love that will accept no denial, the love that continues to love even when spurned. You see that very process of redemption right on that day. Did you not read that among the people who saw the death of Christ there were some who went away shaking their heads and said, "Perhaps this is a good man whom we have killed." And didn't some among that crowd go away, beating their breasts, saying, "Woe unto me, what have I done today?"

Yes, the love that triumphed even on that day of death was already beginning its work of redemption and reconciliation. The history of Christianity is the history of that love that will not be denied, marching down the ages, claiming soul after soul, redeeming the lowest characters and lifting them up to be sons of God. That is the meaning of redemption. To me redemption is not a miraculous

or magical sort of thing. It is the response of the human heart to that unwavering love of God manifested on the Cross. No matter what you do, that love clings to you until in your very heart you have to surrender, and that is the victory of love.

I think you will see that what I have said about the Cross is what Dr. Judd said last night in his practical way of the life in the particular station in which he lived. When you see these aspects of the love Christ showed on the Cross, then I think you begin to realize that when you say you want to go into the industrial sphere to try to create new relationships, you are saying that you will go into that sphere as a Christian to exemplify the love that nothing can break. Even when people turn against you and persecute you, still it will not break your love. It will continue. You will fearlessly fight against all the evil that nullifies that love, and you will know that it is in that love that the triumph of your work will come. When you go into the realm of race relationships, it means the same thing. Whether you are black or white, you go into that field to exemplify a love that nothing will break; you will be fearlessly fighting against the prejudices and injustices of race hatred, even if that fight eventually puts you on the cross. So as you go into the various spheres of life today with that spirit of the Cross in you, you are assured of victory, but let us not forget that when you go to live in that sphere, you go carrying the cross always on your back. That is what Christ meant when he said, "If you follow me, you must take the cross."

When you see the love of God as manifested on the Cross of Christ, the wonderful thing is that that not only represents a man's interpretation of the love of God, but it means that it was God's own heart that was being revealed on the Cross. In other words, the Cross is God's way with me. God doesn't take you by the scruff of the neck, and, whether you want it or not, gather you into the Kingdom of God. God doesn't work that way; but God does surround you by that infinite love that is the heart of the Christian Gospel. Eventually you surrender to it, and salvation comes into your life.



VIII. ORGANIZATIONAL



THE STUDENT VOLUNTEER MOVEMENT

JESSE R. WILSON

General Secretary

Theodore Roosevelt and Kaiser Wilhelm, of Germany, were in London for a public ceremony. After the ceremony they wanted to see each other, but neither was willing to condescend to take the initiative in seeking the interview. Finally Kaiser Wilhelm said to Mr. Roosevelt, "I will be glad to see you this afternoon at two o'clock, but I can give you only thirty minutes."

Mr. Roosevelt replied, "I will be glad to see you at two o'clock, but I can give you only twenty minutes."

It is determined how much time you and I shall give each other tonight by the committee which has presumed to determine just how much time each speaker is allotted on this platform.

It is exceedingly doubtful whether I have in my mind at this time a well-ordered thought, and even more doubtful as to whether or not I have well-ordered words for the expression of that thought, for I would remind you that I come from behind the scenes of this Convention, where everything, perhaps, has not been as peaceful and orderly as it has been in the Convention sessions. In fact, I dare say my experience during the past six weeks is not unlike the experience of a man from the British Isles, who came to this country and had his first experience in an American cafeteria, which he characterized as a cross between a bathroom and a shooting gallery. Nevertheless, in a simple, straightforward way I would like to tell you something about the Student Volunteer Movement.

If ever a movement were born in prayer this Movement was so born, in the councils of God, when one man and finally a group of men responsive to the will of God, said, "We are willing and desirous, God permitting, to become foreign missionaries." Dr. Mott told you this morning how it began in Mt. Hermon, Massachusetts, in 1886. I would like for you to keep that date in mind, because it does mean that for a period of more than four decades the Student Volunteer Movement has been at work among the colleges and universities of the United States and Canada. Do not confuse it with the earlier date of the haystack prayer meeting. Robert P. Wilder, founder of the Movement more than any other one man, and who more than any other man in all the world would love to be with us here tonight, was asked by a student if he was at the haystack prayer meeting. He said, "No, you must remember that meeting was in 1806."

The student said, "Excuse me, I thought it was in 1836."

When I tell you that Robert P. Wilder, hopelessly a missionary, is today active as a missionary out in the Near East, you will see that he was not helped by the slight change in the date.

If I may put in terse words what the Student Volunteer Movement is, I would use the following: "It is characterized by two words, 'student' and 'missionary.' In spirit and in administration it is definitely student; in purpose and program it is distinctively missionary. Its activities center in the colleges and universities throughout the United States and Canada where it interprets Christian missions and enlists students for missionary service abroad. It is interdenominational, and relates well-qualified candidates to the various sending agencies."

I would like to call especial attention to the fact that it is an independent, autonomous student movement, student controlled. Through its general council, which is 65 per cent student, policies and program are determined. It coöperates with general student Christian movements. It also relates itself in very definite coöperative efforts with the various foreign mission boards, of both the United States and Canada; but it maintains its own independent, autonomous existence.

It has five clear-cut objectives, to which I would like to call your attention:

"1. To provide and carry out an adequate program of missionary education.

"2. To challenge Christian students to choose their vocations in line with the purpose of God in the life of the world and the will of God for their own lives.

"3. To recruit from among students well-qualified men and women for Christian service abroad.

"4. To relate such recruits to the various missionary sending agencies.

"5. To provide a fellowship designed to crystallize missionary interest into an ever-deepening conviction which will find expression either in service abroad or in intelligent interest in and support of the missionary enterprise."

And that last objective leads me to say that through the years the purpose of the Student Volunteer Movement has been not only to enlist into its membership those who will actually become missionaries, but to bring into the circle of its influence a much larger number of students who will not, and who perhaps ought not to, become Christian missionaries abroad, but who ought to go into their callings in this country motivated by the same high ideals of Christian service and loyalty to Jesus Christ which characterize Christian missionaries.

Right at the heart of the Student Volunteer Movement, however, is a membership based on the signing of a simple declaration of mis-

sionary purpose. Perhaps you received, as you came into this auditorium tonight, a printed statement. You will notice that there is no place for signature on this statement. That is by design. We did not dare to give you the real declaration of purpose cards of the Student Volunteer Movement, because we thought that would be misleading. We thought some of you would misinterpret that as an effort on our part to get you, under the emotional strain of this Convention, to become members of the Student Volunteer Movement. Let me assure you that that is not our purpose, and we had that in mind in preparing this statement which includes everything on the declaration card except the place for signature and address.

I would like to read this, because it is at the very heart of this student missionary fellowship. The declaration of purpose itself is this:

"It is my purpose, if God permit, to become a Christian missionary abroad."

And on the reverse side of the card we have this statement, giving the meaning of this declaration of purpose:

"This is not in any sense a vow, a pledge or an irrevocable promise. It is the declaration of a purpose formed under the guidance of God, and designed to give motivation and direction to one's life only so long as it is not in conflict with subsequent light and guidance."

There are many men and women in this audience tonight who, years ago, signed the declaration card of the Student Volunteer Movement, but who have never seen missionary service abroad, because by reason of subsequent guidance they were led to other tasks in this country, and yet they have not gone back on the declaration of purpose and its deeper motivation.

"This, however, makes it much more than a mere expression of willingness or desire. The person who signs this declaration fully purposes to spend his life as a Christian missionary in some country other than the United States or Canada. Toward this end, he will shape his plans seeking especially the best possible preparation for missionary work. If obstacles to his entering upon this work arise, he will do his best to remove them.

"In due time, unless definitely led by the spirit of God, through circumstances, an inner conviction, or otherwise [in any way in which God speaks to you], to some other task or purpose, he will seek appointment to missionary service abroad.

"In the case of students from other lands, temporarily resident in the United States or Canada, the phrase, 'to become a Christian missionary' may be interpreted to mean for them a return to their own or other countries for full-time service under the auspices of Christian agencies."

Now just a word to you as to how we do our work.

We have a minimum of organization. We have a minimum of

equipment. Our budget goes almost entirely into people. The key-word of the Student Volunteer Movement is the sharing of a missionary purpose by those who have it with those who do not have it. We send out secretaries into the colleges of the United States and Canada, year by year. These traveling secretaries are with us as a rule only for a brief period of time, a few months or for one or two academic years. They are people themselves motivated by this Christian missionary purpose. They go out to share it with others. We use almost exclusively, not entirely, in these days, men and women who have had missionary experience and who can talk to students out of the background of that experience. In addition to these people who go out for a brief time, year after year, we have a headquarters staff who give a bit of continuity to the work of the Movement, holding on in their tasks over a relatively longer period of time.

Then we have week-end retreats and conferences in which students are gathered together in a metropolitan area or a given state to consider the work of the church abroad and the opportunities it offers to men and women who are willing to purpose to become missionaries, and not only to purpose to become, but who are willing to pay the price of preparation for missionary service.

And then, through pamphlets and through "*Far Horizons*," and in other ways, we seek to bring to students the facts concerning missions, with the hope that some of them will become foreign missionaries and that all of them will in some way enlist themselves in this great world mission of Christianity.

And that, in brief terms, is the work of the Student Volunteer Movement.

Let me give you, in conclusion, this simple statement: We think of the Movement as coming out of the past, with more than four decades of history, a history of which we are proud, because we believe the Spirit of God has led each successive generation of college men and women in the doing of this work since its beginning in 1886.

Out of that past we bring at least these three things:

First of all, a conviction as to the need of the world for Christ.

Second, the desire to share a missionary purpose with our fellow students.

Third, the desire to create among those who will not, and perhaps ought not to, become Christian missionaries, a broad and intelligent interest in the missionary enterprise.

Points of emphasis for the new day, as we look out into the years immediately ahead, in our work, I would say, are the following:

First of all, the field is the world. There is today in our work less of a clear-cut demarcation between the needs at home and the needs abroad. The Student Volunteer Movement is still a foreign

missionary movement, and yet it is not unaware of the fact that this work that we are most interested in must be done at home as well as abroad.

Moreover, we are bringing into this new day a larger scope,—evangelism, bringing the good news of the gospel of the Kingdom of God to individual hearts, yes; but also the larger evangelism of which Dr. Mott spoke this morning, that we might think of as the Christianization program; everything that concerns the highest welfare of men and women and little children, around the world, we are concerned in today.

And this other is a basic interest: that all tasks are sacred, not only those things that Christian missionaries do. Any task into which a man goes with the spirit and purpose of a Christian missionary, under the inspiration and leadership of Jesus Christ, is just as high a calling as that of a Christian missionary if God has led him to that task. Anything that is socially valid, that gears into the great purposes of God for the life of the world, is part of the great world purpose of God Himself.

In doing our work, much of which is routine, we are led on, I think, always by ultimate objectives. We see over and over again in our mind's eye, men and women and little children—the pictures of some of them you have seen here tonight—and we think that because we are faithful to our tasks in the colleges today, out in the years ahead, men and women out there, and little children, are going to be brought into newness and fullness of life through the power of Jesus Christ because we are led and used of the Spirit of God to bring a missionary challenge to the hearts and minds of men and women now in our colleges and universities.

THE WORLD'S STUDENT CHRISTIAN FEDERATION

GERTRUDE L. RUTHERFORD

Secretary, Student Christian Movement of Canada

Through this Convention, you and I have been called again to be world citizens, to be sons of God, to be members of the goodly company of men and women in all lands who love Him and strive to do His will. Our lesser loyalties have given place to larger, and we have felt ourselves renewed, enlarged, vitalized by the contacts of those who have shared with us here.

Not long ago, I heard the question asked, "From what country does Dr. Mott come?" The answer was "Either by accident, good fortune or divine purpose, he was born in the United States of America, but he adopted the world and the world adopted him." I would like you to think of that answer. "He adopted the world and the world adopted him." It seems to me a great tribute, a great thing to be said of a citizen of any country. Something in that answer is the call to you and me.

Dr. Mott, in coming before us yesterday morning, reminded many of us of endless experiences, and I think that there were scarcely any in this room who must not have thought internationally, because he was here. He has stood for years, for decades, for world fellowship. And one of the organizations that has been most connected with him, for which he was partly, at least, responsible, is the World's Student Christian Federation of which you and I are a part.

Our Chairman has said that in meeting here we are a gathering of the World's Student Christian Federation, and I think perhaps it is well that today we remind ourselves of that fact which might not have had so great a significance in the opening days. The Convention has stamped upon our minds many impressions. Two of these I want to mention. One is the interdependence of the world, and the other is the crying need of our world today, as seen either in individual countries or in groups of countries or in the world as a whole. Our beings have responded to those two impressions in various ways.

In one sense, I think it must be true for all of us that the effect of this Convention is to discourage us, to make us feel loaded and burdened. We would be given to pessimism, like other people in the world today; for our world is characterized by pessimism, by doubt—doubt of the present and doubt of the future—by distrust of the nations and peoples and individuals, by hatred and by fear.

I think it is true that in the year 1931, the peoples of the earth have been a fear-possessed people.

You and I have been given the opportunity of looking into the face of Jesus Christ, and when we look and falter and allow ourselves to respond to that which we see in Him, those things give place to optimism, faith, confidence, good-will, and hope. And we have seen Him here, through men and women whose lives, whose beings are possessed by His spirit. It is well that we realize that He comes to us in this way and our hearts are lightened. We are encouraged, and helped by their presence. We would do well, I think, to avail ourselves of all such opportunities of meeting with such people.

I would like that we might stretch our minds and imaginations today and bring into our thought and into our meeting here other men and women we know who belong in this assembly, who are with us and of us in spirit and purpose, with whom we humbly join in the task that is ours in this generation. And I know that our minds will reach out to the corners of the earth, and when we have gathered together, it will be a great throng of men and women from the colleges and universities of the world, supplemented by the men and women from the larger world to which we belong. And we unite in a great task, that of creating,—of sharing in the Creator's plan for the Kingdom of God, "as friends who share the Maker's plan, as sons who know the Father's will."¹

It is many, many years since that vision was caught by the founders of the Federation, and today the Student Christian Movements in many lands join together in this world-wide fellowship, centered about the person of Jesus Christ, centered about the hope of the Kingdom of God, and join as fellows in a great crusade. I would like to recall a few people in their own particular areas whose names at least are meaningful to us. I would like to go around the countries of the world, but there isn't time to do so.

Let us first remember the students in India; try to feel something of the burden of their hearts, the sorrows, the hopes, the disappointments, the aspirations. The pendulum swings from one extreme to the other in India and elsewhere. Remember that they need our support, our faith in them; not our faith in what we can do for them, that is not worth much, but our faith in them and what they can achieve with us. I think we might thank God "that this, our world, is incomplete"² and that the completion of it doesn't rest with us alone. I would be a sad woman today if I thought the burden rested upon Canada and the United States. I can only pray that Canada and the United States may have some little part in the great achievement that lies ahead, and I thank God for the men and women of countries other than these, who are now out on the front line and are leading us on to greater and greater endeavor.

¹ and ²—From Dewitt Hyde's Hymn "Creation's Lord, We Give Thee Thanks."

From India we move through Asia to China. Have we really tried to think of the students in China today? I was asked, "What would you do if you were a student in China today?" I said, "Don't ask me that question. I am not in China today." I do pray, though, for the students in China today that they may be able to answer the question truly and that my faith in them may remain firm and fast. And I have faith in them because I have known T. Z. Koo and P. C. Hsu and a number of other Chinese, and when I think about them, my faith in China cannot wane today.

And the same is true of Japan, the same confidence and faith. When I think of the Japanese who met with us three years ago in India, my faith is steady and strong.

Let me swing you across the earth to Africa. We have Dr. Jabavu with us. Max Yergan is better known to many of the students in this country. Our faith in him is unswerving, and in the many friends in Africa, both White and Black, struggling there in that area.

Turn to Europe, and if there is a part of the world that might cause us heartbreak and despair and concern it is that great continent. We are called as students to a day of prayer, on the third Sunday of February, The Universal Day of Prayer for Students. Let's remember it and celebrate it whole-heartedly and to the best of our ability. The call for prayer has come this year from the leader of the German Student Christian Movement, Pastor Hanns Lilje. I wish this Convention knew him. I confess, I had a lump in my throat as I read the words of that call to the students of the world to join in prayer in this year 1932. My heart goes out to Hanns Lilje today and to others laboring in that area, and in the other countries of the continent.

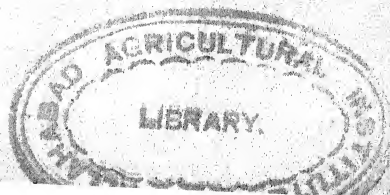
The Executive Committee of this Convention has agreed that there should be an offering today, on behalf of the World's Student Christian Federation. Let me just say two things of the Federation organizationally.

One is that it is one of the most difficult organizations in the world to continue. If you will just stop to think about it, you will realize the difficulties of time and space and thought, and others.

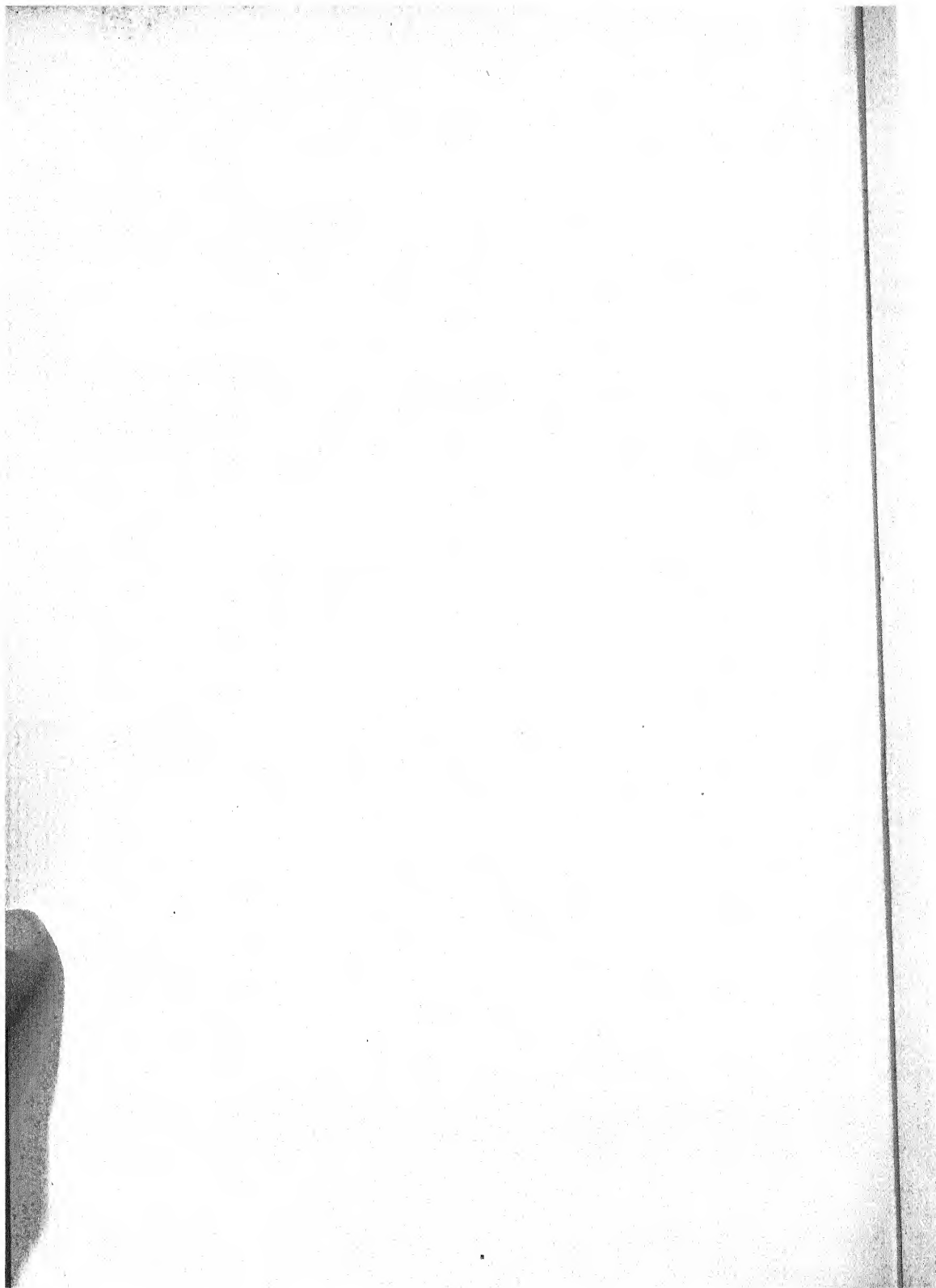
At this time the officers and staff are meeting at Geneva. It is a small group of men and women. The Vice-Chairman is with us here, Dr. T. Z. Koo. The Chairman from the United States, Mr. Francis Miller, already has crossed the Atlantic to meet with the other officers and the staff. They are confronted with the most stupendous problems the Federation has faced for some time. And one of these is the problem of finance.

In our offering this morning, may we give ourselves in spirit, and may our offering be a symbol of our oneness with our fellow students in other countries and our support of the officers and staff of the World's Student Christian Federation, may we give in the hope

that it may not be necessary to retrench, but that we may go forward to greater and greater endeavor in this fellowship which is peculiarly ours, because we belong to that particular "installment of the family" of God, namely the Students of the World. We are closely drawn to one another as students, but most of all, as those who will share in the great purposes of the Master in the achievement of the new day.



DRAMATICS



BA THANE

A One-Act Play of Burma

BY EDNA A. BALDWIN

FOREWORD

Missionary life with its labors, cares, and anxieties often in exhausting climate, its frequent and sore disappointments, its essential loneliness, is today but the backdrop for the stage on which rejuvenated races are struggling for development. Behind this worn curtain hide all the fetters of ancient custom and limited opportunity which are being struck off in the battle. The struggle is difficult at best. When the representatives, in whatever capacity, of Western Christian nations with pride or prejudice or unthinking neglect tear jagged holes in the friendly backdrop and drag forth the shackles again, not only is the great beautiful curtain almost ruined, but what is far more important, the noble struggle on the stage in desperation descends to the level of bestial fight.

In all the East today is this drama being enacted. Burma is but one familiar section. It is impossible to paint the picture in all its reality. As well paint smoke and say, "Behold the battle." This play is but a handful of dust from the great mission field. It very inadequately represents the deep furrows that are being ploughed up in struggle. Only a bit of dust from the field, but its purpose runs beyond it, goes deeper, stretches wider, includes our relation to human needs.

E. A. B.

CHARACTERS

GORDON WORTH, *an American missionary.*

VIRGINIA WORTH, *his wife.*

JOAN WORTH, *their daughter.*

JOE FOX, *an American oil driller.*

RICHARD ORDWAY, *an American newspaper reporter.*

BA THANE, *a young Burmese lad.*

MA MAY, *Ba Thane's sister.*

THE PLOT

The Worths, in desperate straits because of a reduction in their mission appropriation, are closing one unit after another of their work, but they have written to their own home church asking for a special gift to restore at least a minimum budget and are daily expecting the answer. They are on somewhat intimate terms with Joe Fox, an American oil driller, in the station, who however does not share their attitude of friendliness toward the Burmese workmen.

In fact it transpires that he has seduced Ma May, the daughter of a Christian workman, and in a resulting quarrel nearly killed her father. Meanwhile Ba Thane, Ma May's brother, has been at college in Rangoon preparing to become a mission teacher in the Worths' school. He returns home to find his devotion fruitless from the lack of mission funds and his family tragically disrupted. When Fox escapes after an angry and bitter scene with Worth and Ba Thane, the latter, blinded by his anger and disillusion to the way Worth has really sided with him against the other white man, renounces not only Christianity but every spiritual view of life in insane despair. The Worths at this moment of intense stress get their long-awaited home-letter enclosing—good wishes! While a mob of villagers gather outside, Worth sends his wife and little girl on board a boat and waits alone in the hope of somehow repairing the double wrong for which his race has been responsible. Ba Thane, returning to kill him, overhears words about himself in Worth's prayer. His fury dies with the discovery that Worth is risking his own life for him, and they go out "in the dark....to walk by the light of the Sky....together!"



RELEASE

A Pageant

Written and Produced by Nancy Longenecker and Jay Fisher for
the Eleventh Quadrennial Convention of the Student
Volunteer Movement.

THEME

In the struggle of Mankind with industrialism, poverty, disease, ignorance, international conflict and philosophical confusion, Jesus Christ—however understood or interpreted, but in some sense a present power in the lives of men—is presented as the Way to Freedom.

PRELUDE

ORGAN—Welsh Hymn Tune—Ton-y-botel.

CHORUS—"Once to every man and nation comes the moment to decide."

THE PROBLEM OF INDUSTRY

The Races of Mankind struggle for release from the oppressive control of modern industrial forces. The action suggests that both blind submission to and blind revolt against Industry are futile.

The Christian student, after consecrating himself to the problem, by voluntarily entering the industrial experience of the Races, assumes their burdens. Then, through his own experience of the presence of Christ, he reveals and makes real the Spirit of Christ to Industry, who thereupon accepts the Christian motive.

The closing tableau suggests that only as the Spirit of Christ is realized in the actual lives of the Races of Mankind will come a solution to the problem of industry.

EPISODE

The complex story of the labor of mankind is told through poetry and dance. The major movements suggest in chronological order the rise of Industry from its beginnings in man's awakening consciousness and primitive labor, through the hectic stages of the industrial revolution, to the present situation of confusion and deadlock.

The ruling industrial forces of Labor, Capital and Production rise upon the upper level above the workers, blotting out their vision of the horizon. They stand as barriers until Christian Thought unwinds the congested spiral of maladjustments and lifts all to the plane of spiritual values.

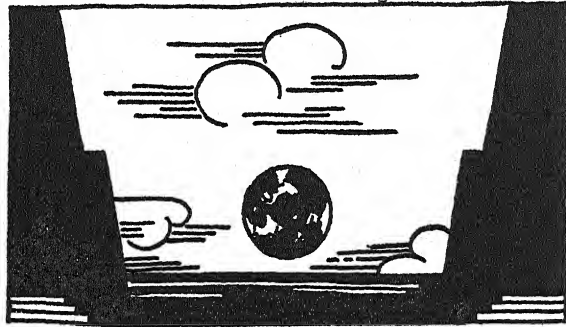
MUSIC—Is It Nothing To All Ye That Pass By? —Stainer.

THE PROBLEMS OF DISEASE, POVERTY AND IGNORANCE

The Races of Mankind struggle for release from the enmeshing mantles of Disease, Poverty and Ignorance which cover and stint their lives. The Christian Student, by entering into this experience of mankind, seeks to reach the source of these problems. He assists the races to free themselves from the coverings which bind them by calling Health, Education and Plenty, who come with the Spirit of Christ to supplant the oppressors.

MUSIC—Bow Down Thy Ear, O Lord, Lift Thine Eyes.

—*Mendelssohn.*



THE PROBLEM OF THE STRUGGLE FOR WORLD POSSESSION

The world hangs close above the heads of the Races of Mankind and is the center of their every desire. They struggle for possession. The Christian student is at first thwarted in his effort to enter into their experience and seems to fail as he tries to divert their attention from the world to Christ.

Then the Student experiences the presence of the Spirit of Christ and brings Him to the races, who receive His touch and catch His Spirit. As they stand at peace among themselves, they discover that they can possess in common the world which none could possess by conflict.

EPISODE

The battle is over, the crosses are seen, and the spirits of the dead soldiers appear against the horizon. War destitutes huddle in despairing groups and are finally weighed down by the aftermath of battle.

The youth of today, realizing the awful results of war, seek to lift up the fallen and defeated people; then with those who have taken heart, they climb to a plane of living where war cannot be again.

MUSIC—Ase's Death.

—*Grieg.*

RESPONSIVE PRAYER
FOR STUDENTS AND AUDIENCE

MUSIC—Lo, A Voice to Heaven.

—*Bortnainsky.*

Student—

O Thou who art the ever-blessed God, the underlying Peace of the world, and who wouldst draw all men into the companionship of Thy joy, speak to us this day.

People—

Our presence is our prayer. Some of us are very confused, we do not know which way we should take. Take our trembling hands in Thine, and lead us on. Some of us are sore within. We are misunderstood, we are lonely, we have lost our faith in man and our faith in life.

Student—

Put such a spirit of trust within us that all fear and foreboding shall be cast out and that right reason and calm assurance may rule our thoughts and impulses.

People—

Let quietness and confidence be our strength. Reveal to us the vision of a universe guided and governed by Thy wise and loving care; and show us that around and about us are Thy unseen and beneficent powers.

Student—

Lift up our whole being into communion with Thy life and thought. Let us ever remember that Thou dost not give to any the spirit of fearlessness, but a spirit of power and love and self-mastery.

People—

Touch us, O our Father, with a feeling of Thy great realities, for though our thought about Thee is better than our words, our experience of Thee is better than our thought.

Student—

O Thou who hast made us for Thyself, make us more like Thyself. Help us to fix our eyes upon Him in whom many generations have seen the light of the knowledge of Thy glory.

People—

O God, who has created all desire to be unsatisfied save in Thee, and because there is no end or satisfaction in ourselves, we believe Thou art, and that Thou dost understand us. By faith

we feel after Thee, through love we find the way, in hope we bring ourselves to Thee.

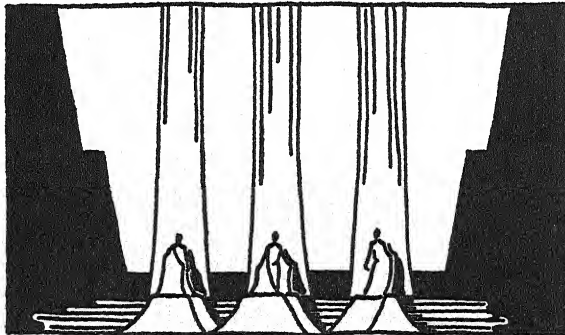
MUSIC—Bless the Lord, O My Soul.

—*Ippolitof Ivanof.*

THE PROBLEM OF MAN'S CONCEPT OF THE UNIVERSE

The modern scientific concept of the universe has so overwhelmed man with a sense of impotence and despair that he is left cynical and bitter. Everywhere the forces of the universe to him seem too gigantic for man's comprehension and he is left hopelessly wandering in a darkened maze. He struggles seemingly alone, trusting in his own knowledge and closing his heart to all spiritual forces which cannot be scientifically analyzed.

The action opens with the races struggling futilely in the dark, not seeing the flaming light of sacrificial love held by the Spirit of Christ as a guide for them, until He Himself is in their midst. The circle widens as Christ calls children into the group. Led by a childlike humility and sincerity, the Races of Man follow the Spirit of Christ onward and upward over the arch of Loving Intelligence. Thus they find it possible to pass from the plane of sensory reality without confusion or despair into an intelligible view of the Unknown. At last all men everywhere (symbolized by the chorus and audience) are lifted by the fullness of the consciousness of God in the universe and declare "Heaven and Earth are full of Thee, Heaven and Earth are praising Thee, O Lord Most High."



THE ROUND TABLES



These reports were written by the respective Round Table leaders. No attempt was made to secure uniformity of type except that each leader was (1) asked to summarize the nucleus of thought which he submitted to the criticism of his group during the four sessions and (2) given the option of adding the reactions of the group. For the aims and technique of the Round Tables, see the Foreword, page iii. The numbering as at Buffalo has been preserved for convenience; hence the omission of numbers 1, 9 and 14, which had to be cancelled because of the unavoidable absence of the leaders.

(2)

THE CASE FOR MISSIONS TODAY

KENNETH S. LATOURETTE

Professor of Missions and Oriental History, Yale University

The chairman began by stating the motives which had sent him to be a missionary to China in 1910 and by saying that these were, presumably, those which had actuated many of his contemporaries in entering service of the same kind. These motives he described as being in general: (1) The feeling of obligation to help meet certain basic, moral and spiritual needs of mankind, especially that of salvation from sin, which he believed could be met by the Christian Gospel. (2) The conviction of duty to help eliminate some of the persistent human needs, especially diseases, ignorance, and poverty which were particularly urgent in the lands to which missionaries go. (3) The desire to help in the moulding of old civilizations which are rapidly disintegrating and changing under the impact of the West.

The chairman then outlined with the assistance of the group the main new factors which have entered into the situation since 1910 and especially since 1914, or old factors which have been accentuated since that time. The chief of these are: secularism with the accompanying decay of religion; communism; the revolt in Asia and Africa against Western domination; the increase of nationalism; the progressive disintegration of certain non-European cultures, especially those in China, India and Africa; the decreased political power and prestige of the Occident; the augmented danger of war; the world-wide economic depression; the rise of certain agencies to reduce the frequency of war, especially of the League of Nations; Fascism in Italy and similar movements in several other lands; and the rapid growth in power and wealth of the United States.

The questions were then asked as to whether in the light of these new factors the motives compelling to missionary service in 1910 are valid today, what modification if any, should be made in them, and what additional motives, if any, these new factors have brought. The chairman stated it as his conviction that the old motives held and had been reinforced by the events of the past five decades. He believed that the same basic and persistent human needs existed and were even greater than in 1910 and that experience had convinced him of the utility of the Gospel, through the missionary enterprise, in meeting these needs.

The fluidity of great civilizations in Asia and of primitive cultures in Africa is even more marked and the need of Christian influence in determining what is to come out of the crucible more insistent.

He also stated it as his conviction that the changes of the past twenty years have increased the need for missions, but that great modifications in the enterprise have been made necessary by them and that part of the challenge today is to be pioneers in helping to make these modifications.

There was a large participation by the group in the discussion, on the part both of the senior and the student members. The chairman did not feel that these necessitated any important modification in his convictions but was grateful for an amplification and elucidation of many of his points. It was discovered that most of the group were convinced and intelligent supporters of the enterprise. A few raised questions about and objections to the chairman's position. These objections were chiefly assertions that while America is as imperfect as it now is, it is presumptuous to send missionaries to other peoples and that Christianity, at least as now practiced in the Occident, is not superior and possibly is even inferior to the non-Christian religions. The case for missions and for Christianity against these objections was vigorously taken up by several members of the group, including notably a newspaper correspondent. Probably about half the group were Board secretaries, missionaries on furlough and other senior delegates who were not technically students.

(3)

HOW CAN WE SHARE OUR BEST WITH OTHER RACES?

ALDEN H. CLARK

Secretary, The American Board of Commissioners for Foreign Missions

The four periods had the following topics:

1. World conditions that affect our contacts with other races.
2. The place of Jesus in our modern world.
3. A quick survey of the present expressions of Christianity in the Orient.
4. What should be the ideals and objectives of Christian Missions for the future?

On the first day we tried to think ourselves into the atmosphere of the present situation in the Orient under the confusing influences of industrialism, nationalism, communism, and the sum total of elements that make up the impact of the West.

A certain confusion arose in our discussion due to the fact that our main topic asked: "How can we share our best with other races?" A considerable number came into the group with the expectation of discussing the race problem in general and our own

great American race problem in particular. It was clearly recognized in our discussion both on this and subsequent days that America's power of helpfulness in its relation to the people of the Orient is greatly lessened by her failure so far to meet in a Christian spirit her own race problem at home.

In our second discussion we took up the Jerusalem statement of the place of Jesus in the missionary enterprise and sought to put into modern terms, and to relate to the problems of the world as we had faced them during the first day, the teaching and the personality of Jesus and His significance for our attitude toward God.

On the third day we considered the practical outreach of the western church in the various forms of missionary work which it is now doing. The problems and questions which arose naturally concerned themselves with the possible relation of the individual members of the group to the existing forms of missionary service.

On the last day we considered together a statement of the missionary ideal for the future, raising the question whether the term "missionary" was the best one to express the new relationships which are developing, and dwelling upon the trend toward the emphasis on the national church and other significant present trends of the modern missionary enterprise.

(4)

CHRISTIANITY'S RELATION TO THE WORLD'S LIVING RELIGIONS

JAMES THAYER ADDISON

*Professor of the History of Religion and Missions, Episcopal
Theological School, Cambridge, Mass.*

I. We began with a rough grouping of living religions into the Nature Religions and the Religions of Salvation. In the former, believers approach spirits or gods (mostly connected with the forces of nature) for the satisfaction of material wants. Such religions emphasize the natural wants and satisfactions of *this* life and are usually religions of a natural group, clan, state, or nation. The religions of salvation, however, promise redemption defined in spiritual terms to satisfy spiritual needs. Their emphasis is upon the next life, and since they are concerned with the individual soul, they are international and hence, missionary. Christianity is, of course, one of these and it is the relation of Christianity to others of *the same type*—such as Buddhism and Islam—that suggest most of the missionary problems appropriate to our topic.

II. At our second meeting we agreed, to start with, that Christianity was one of the universal religions destined to a missionary

career as long as it is healthily alive. But what about its relations with other universal religions? These, it seemed, might be viewed in two ways: (1) Taking our own point of view we may regard Christianity as *competing* with the others. In that case, our only safe standard of comparison will be *Christ*—His person and His teaching—as over against anything that other religions can offer. Here we find Him supreme in His revelation of the perfect God and of man's infinite possibilities. (2) We may take the other man's point of view and regard Christianity as *completing* other religions. In that case our thesis will be that pure Christianity, as we see it in Christ and the Gospel, contains all that is highest and best in the other great religions and much more besides, and that, therefore, every member of another religion who enters the Christian fold will find in Christ all the best he has ever known and will at the same time find that best richly supplemented by treasures lacking in his own religion. Thus Christianity may be called the *Absolute Religion*.

III. By way of furnishing concrete material with which to test and prove our main thesis, we devoted the last two sessions to more specific topics: The Relation of Christianity (a) to Hindu religions, including Buddhism, and (b) to Islam.

In discussing the former we noted the great variety of Hindu beliefs varying with the different strata in Indian social and intellectual life and yet agreed how constant were certain phenomena—such as the belief in Karma and transmigration, the caste system, and the complete indifference to history or to the development of society or of personality. We found the weakness of the Hindu ideal to lie in the absence of any supreme moral, personal God, and in the failure to generate any active saving energy for the transformation of this world. These lacks Christianity can fulfil by its message of the redemption *of* life rather than *from* life, by its ideal of a Kingdom of God, and by its devotion to the *Sacramental principle*—finding God in and through material things and not apart from them. But the Hindus' *virtues* will some day serve to enrich world Christianity—their devotion to the contemplative life, their natural aptitude for the gentler of the Christian virtues, and their instinctive belief in the reality of the unseen.

IV. A similar estimate of the strong and weak points of Mohammedanism closed the sessions. Faith in one *living* God (a personal moral force, democratic brotherhood, courage and discipline, and the missionary spirit (all notable Moslem virtues) were set over against a conception of God that makes Him (at least for theology) an absolute loveless monarch. The lack of any message of a seeking, saving and redeeming Father was noted and on the moral side the spirit of legalism, the low sex ethics, and the trust in force were seen to be marked weaknesses.

(5)

THE RELATION OF THE PRESENT CRISIS IN MISSIONS
TO A LIVING FAITH

ARTHUR RUGH

*Secretary of the Y. M. C. A. for Religious Education. Late National
Student Secretary for China*

Problem: How much is the slump in missionary giving due to religious confusion and spiritual sag in our American Church?

I. The chief cause is confusion as to whether Jesus Christ has unique and universal value to men. A recent and belated appreciation of other religions has left us confused and uncertain as to the necessity of Christ for all men.

We believe we can claim for Christ, that

1. He is a Living Presence able to transform the daily life and character of men.

2. He is an adequate portrayal of the nature of God.

3. He has furnished the program which will solve all human problems—social, economic, racial, personal.

But we Christians are not very striking illustrations of the effectiveness of His power nor does the civilization we are producing seem to be modeled much after His plan. We make these claims for Christ but we do not demonstrate them.

There are processes which will keep His life dominant in our lives and through us in society:

(a) A complete dedication of all of life and its possessions to Him.

(b) Finding time to walk humbly with God.

(c) Practicing His life daily in all human relationships.

(d) Habits of effective personal devotional Bible study.

(e) The study and use of prayer.

We have a gospel adequate for all men and conditions. The next step is for us to live it ourselves and then offer it to a baffled world.

II. The second and related cause is that we have given up some categories of religion which had missionary urge in them and the categories which we hold at present are dim, weak and without challenge. But in place of some categories given up we do have these to offer to men.

1. A God who is Personal, Loving, Creative, a Living Presence—Like Christ.

2. Christ who is the spirit of God ceaselessly at work in and through us as far as we dedicate life to Him.

3. Prayer which supplies God with new infinite resources to work in the lives of men.

4. The Bible which is an instrument for the working of infinite energy in daily life.

5. "Salvation," power to turn from sin to live a Christlike life.

6. "Conversion." Turning from a self-centered life to a God-centered life.

7. "Atonement." Repentance, forgiveness and inspiration and power to live daily a truly sacrificial life.

8. Hell. An eternal vivid consciousness of evil capacities and habits formed here in us and in others and carried over into eternity.

9. Heaven. An eternal vivid consciousness of understanding, intimate comradeship with God who is like Christ.

10. A Christian life which in character and daily service is increasingly Christlike by the power of His Living Presence.

In Christ and in our Christian concepts we have an adequate solution and the only full solution for life. But until we begin to live it more fully ourselves we will not have any vigorous missionary urge. Believing does not in itself produce the urge. Conversely, when we begin again to be rigorously, sacrificially missionary, Christ's spirit will again rule in our life and make America Christian.

(6)

THE RELATION OF THE RELIGION OF JESUS TO ONE'S PHILOSOPHY OF LIFE AND ONE'S LIFE CHOICES

SECTION A

WINNIFRED WYGAL

Secretary of the National Student Council of the Y. W. C. A.

THE THESIS OF THE LEADER

The Religion of Jesus is pretty well set forth in:

Luke 5:29:32.

Matthew 13:44-45.

Mark 3:31-35.

Luke 9:24.

It seems that Jesus assumed the reality of God; that He spent no time in polemics on the nature of God; that He called men *not* to worship Himself or apply His ethics to their lives, but rather, to go as He did to God for direction—"he is my brother and my sister who doeth the will of God."

The Religion of Jesus is of more interest and value to a twentieth century person than the religion about Jesus. The issue of life with Jesus seems to have been "*Living*," rather than metaphysics, speculation or apologetics. His life presents a case of integration around

the highest reality His insight provided. He had no Jesus Christ to substitute for the God whom He made His point of reference.

In such a basis, regarding the place and nature of Jesus' religion, one establishes the significance of Jesus in any age, as an illustration of the fundamental importance of discovering for oneself those values and meanings which if obeyed lead to growth. Perfection is not a thing one desires, nor is it something which occurs in history. A religious life is a life of total adjustment to the universe in which one lives (to man and to God); i. e., religion is an organized response to the meaning of the whole of life. In other words, not perfection but the will of God is the goal. Not perfection, but the fulfilling of one's own unique and special capacities and contributions. This is what Jesus achieved in great measure, and is what we can achieve in great measure. A far harder thing to achieve than perfection is individuality and realization of one's capacities and destiny.

What, then, is the bearing of all this upon the formation of one's own philosophy of life—upon one's life choices?

One's philosophy of life becomes religious if one takes one's cue from Jesus, starting where He seems to have started; i. e., with one's own experiences, training, capacities, and with God. One's philosophy of life becomes one in which the responsibility of oneself to *be*; to achieve; is borne not by Jesus but by oneself—one in which God's will is determinative and in which self-integration cannot be conceived of apart from other people—both living and dead; apart from the social demands of one's world.

This philosophy of life grows upon the basis of passionately held convictions and clear-minded thinking. All of one's powers are demanded.

The process of becoming a religious person involves the following steps as resources and specifications:

1. The life situations one is in and with which one honestly tries to deal.
2. Observation of how other people, including Jesus, met and dealt with real life situations.
3. Experimenting and recording of experience until a body of conviction and datum has become one's own.
4. Re-appraising history, tradition, early formed habits and new proposals in the light of one's best growing insight, as Jesus seems to have done (eating with publicans, plucking grain on the Sabbath, etc.).
5. Developing the capacity for reflection, solitude, hard work and freedom of spirit.
 - (a) A room alone and a sense of humor are symbols of necessary elements in this process. "Religion is what a man does with his solitariness." Whitehead.

- (b) Reading and thought.
 - (c) Nature, beauty, imagination.
 - (d) Friends.
 - (e) Absorption in something bigger and more socially significant than oneself.
6. A growing sense of the tragic.

By the will of God is meant the acceptance of the criteria for oneself and for all men, of creative life and growth and active good-will, as a discipline. The will of God is a prescientific phrase for the Structure of Reality into which man must fit if he is to become a part of the whole; that man does the will of God who makes responses appropriate to the facts of the universe. Only this generalized willingness to see what the situation demands is the condition of seeing what the situation *does* demand. A man moving as Jesus did on this idea asks often for any help there may be in the universe to search him and help him see any shred of himself which is not wholly gathered up in the total. He has one passionate desire, and that is to do the will of God. Such a view means that any decision, great or small, is determined in the light of values and insights arrived at on the basis of the existence of God and of the importance of man's behavior with relation to the conditions implicit in God. God, in this argument, is more than personality, but embodies the attributes of personality—may be referred to as the Structure of Reality; as the highest possibility of value. God is the object of man's mystical faith inasmuch as understanding of God on a human, intellectual plane is impossible.

The fabric of this whole process of growth is cost and suffering. Life is tragic. The religious person discovers the tragedy, and the gaiety of life lived with God is a paradox.

MAIN QUESTIONS ASKED BY THE STUDENTS

1. Are Jesus Christ and God one and the same?
2. Was not Christ sent by God to redeem us?
3. Who was Jesus and why ought we heed His religion?
4. Can one believe in God if He is not a personality?
5. Whence the resources for living religiously as Jesus did?
6. How do we build up life choices?
7. What do we do today on our campus?
8. Must one develop oneself or serve others?
9. How do I know the will of God?
10. What is the nature of God?
11. Can we become as perfect as Christ was?
12. How can we reach the ideals of Christ?

OBSERVATIONS OF THE LEADER

The students at this Convention may be classified as (1) fundamentalists, (2) Christo-centric modernists, (3) theo-centric, (a) modernists and (b) radicals. The general level of those in my round table appeared to be 3a, though a few were at 2 and a few at 1. Young people appear to be more interested in this subject, or in this statement of the subject, than older people. I had only five adults in my group, some of whom were not active. It is a very high privilege to work with so intelligent and alert a group of students.

SECTION B

JOHN A. MACKAY

*Lecturer on the Staff of the Young Men's Christian
Association, Mexico*

On the opening day of the Conference I found myself in the singular position of being summoned to lead a large overflow group which had signed up for this subject, after having prepared myself to lead one on Latin America.

The group was composed mainly, of course, of students but had in it a considerable number of professors. It did not take long to ascertain that those present were in dead earnest about the Christian life. Some wanted to understand more fully the meaning of Christianity in its relation to life and thought; and some had a desire to experience Christ for the first time.

I approached our subject of study by indicating how extraordinarily wide was the current interest in Jesus and how some of the most notable recent biographies of Him had come from outside the Christian Church. I indicated how, in a very real sense, Jesus was becoming the world's conscience, pointing out, however, at the same time, that many in the East and in the West—for whom He was not more than a figure of history—were being driven into utter despair through their inability to be like Him. This situation I regarded as one of the tragic aspects of modern religious life.

My main endeavor was to show how at the heart of Christianity there is more than a retrospective reference to Jesus. This reference is necessary in order to confront us with the absolute moral imperative which we discover in His personality, and at the same time to make concrete for us the character of God. Christian faith and experience would be most incomplete, however, were it not realized that He whose personal life echoes to us God's "ought" for our lives and transmits to our understanding our highest idea of God, is also our contemporary. Christianity was launched upon its historic march by an objective reference to a crucified One, who became the living One—a living One above us and within us.

At our last meeting, I interpreted Christianity as the total response

of man to God-in-Christ, and not simply as the emotional response of a part of human personality, called "the religious nature." At the same time I endeavored to envisage the significance for human life and the cosmos, of the Living Christ in whom God created a new spiritual plane, of which Christ Himself is the integrating center. To believe fully upon Him is to receive Him as both God's "ought" and God's "gift" to us.

From time to time we had long periods of discussion. These centered mainly around the concrete quality of a Christian's life and the way to obtain an experience of God.

(7)

ESSENTIALS OF A CHRISTIAN SOCIETY

THOMAS JESSE JONES

Educational Director of the Phelps-Stokes Fund

I. Basic Attitude for Christian Social Service:

- a. An intelligent consciousness of community life and community needs.
- b. A vital faith that the Spirit of Christ is the salvation of the individual and of society.

II. Elements of Community Life:

1. Health:

- a. Cure of disease.
- b. Prevention of disease.
- c. Basis of intellectual and spiritual life. "The body the temple of the Holy Spirit."

2. Environment:

- a. Human—"Who is my neighbor?"
- b. Material—"How to make a living?"
Coöperation with Divinity in the development of physical resonance.

3. Heritage: Transfer of human heritage from generation to generation. Household and family, the basic agencies of transference. Status of women and children. Aid of other institutions.

4. Re-creation: Physical, Mental, Spiritual. "Come unto me all ye that labor and are heavy laden and I will re-create you."

III. Social Organizations Through Which the Essentials Should Be Realized:

1. Governmental Organizations.
2. Economic Organizations.

3. Educational Organizations.
4. Religious Organizations.
5. Philanthropic Organizations.
6. Art Organizations.

IV. Unity of Civilization:

The acceptance of the community essentials as the common objective of the social organization.

Books explaining and illustrating the social essentials and their application:

"Essentials of Civilization," Henry Holt, New York.

"Four Essentials of Education," Scribner's, New York.

"Near East and American Philanthropy," Near East Foundation, 151 Fifth Ave., N. Y.

"Problem of American Indian Administration," Johns Hopkins Press, Baltimore, Md.

"Education in East Africa," International Missionary Council, 419 Fourth Avenue, New York.

(8)

SOCIAL ENGINEERING ON A WORLD SCALE

DANIEL J. FLEMING

Professor of Missions, Union Theological Seminary, New York

We are challenged to fashion a world goal since the interdependence of nations and peoples is inescapable. Efforts for human betterment must in the future not only involve the family, the community, and the nation, but take place in a world context.

Enlightened self-interest becomes an increasingly manifest source of motivation. There are large numbers to which this motive appeals; but, while valid and capable of noble interpretation, it is not the highest, does not appeal to the peoples thus approached, and should be tempered with the conception of reciprocal sharing.

Communism, the nationalistic pressure on Christian minorities abroad, as well as our own sense of the need of rebuilding the fabric of society, summon each to help formulate the largest and most comprehensive world task that mind and spirit can fashion. We note the Jerusalem statement that "Man is a unit, and that his spiritual life is individually rooted in all his conditions—physical, mental, social. We are therefore desirous that the program of mission work among all peoples may be sufficiently comprehensive to serve the whole man in every aspect of his life and relationship." In the application of this principle, full place should be given to the progres-

sive differentiation of function, and to the responsibility of bodies entrusted with contributing distinctive Christian values.

Racial issues have a large place. The dominating fact in the history of mankind for the past four centuries has been the expansion of the peoples and civilization of Europe. But there has been a lack of any corresponding achievement in bringing about the moral and spiritual unity of mankind. The human family is drawing together in a manner and on a scale unprecedented in history. Backward branches of the family, under the spur of new incentives, are everywhere seeking to better their condition. Population saturation lies ahead. A supreme task remains; namely, the establishment of harmonious relations between the different peoples.

The main causes of racial bitterness are the pressure of economic interests; differences in temperament, character, and civilization; the sense of superiority and inferiority; and the repugnance to intermarriage.

Racial discrimination contravenes certain fundamental principles concerning the meaning and purpose of life as inspired by Jesus. He leads us to dedicate our service to a God who is overflowingly alive and who has a moral purpose for the world before which racial differences should become insignificant, and in which moral values are supreme. Racial discrimination further challenges belief in man's sonship to God, the supremacy of love, the power of faith, the intrinsic worth of the human soul, and the conquest of evil through self-giving, self-sacrificing love.

In any adequate plan of social engineering religion must be given a place. We do not hesitate to evaluate marked differences in cultures. Religions also differ as to scope and adequacy. These differences in ethics, in philosophy and in religion have profoundly different effects. This fact gives one basis for sharing with other peoples Truth as we see it.

The practical realization of a world ideal for a Christian starts with the purpose of God, looks on man as a coöperator with God, and makes full use of scientific method. Its realization involves personal growth through study and vital, constructive touch with concrete local situations; coöperation in local, national and international organizations; and a shaping of the economic and political organizations of the world. Above all there must be the cautious renewal of the spirit at the Source to be able to stand the tests of the struggle for attainment of the Great Society. The Protestant Missionary Movement, organized as it is internationally, interdenominationally and interracially, appeals to our loyalty because of its long and fruitful record and its present comprehensive work and aim.

(10)

PRESENT DAY MOTIVES AND METHODS IN FOREIGN MISSIONS

MILTON T. STAUFFER

*Formerly missionary to China and Educational Secretary of the
Student Volunteer Movement*

The group began with a consideration of present-day characteristics. It seemed to us that we ought to know where we are in missions before discussing future motives and methods. In our appraisal of foreign missions as they are, we considered the following:

1. Dissimilarity in attitudes, practices, age and character of the work.
2. Increasing complexity of missionary organization.
3. The embarrassment to the missionary, issuing out of non-Christian elements in Western civilization.
4. Revolutionary adjustments on many fields in the administration of missions.
5. A period of adolescence for younger churches.
6. More appreciative and less prejudiced evaluation of races, civilizations and religions.
7. The encouragement of indigenous forms of Christianity and of native church control.
8. New relationship between younger and older churches (partnership).
9. The need of redefining old terms—or substituting new for old.
10. Growing interrelatedness and interdependence of life.
11. The enlargement of the missionary program to include all areas of thought, all human relationships and all activities.

With this background, the group entered the discussion of the second day by considering, first, some of the old terms which no longer have much meaning or appeal to the average student. Among the terms or phrases considered were (1) the relation of missions to the future life, and (2) what we mean by the word "saved," and (3) "the evangelization of the world." From this discussion the group easily passed to a consideration of present-day motives for missionary service, beginning with an historical survey in which it was discovered that some motives have continued down the centuries practically unchanged, while others have been operative for a period and then have ceased to exert much influence. The listing of these temporary motives as well as motives issuing out of the by-products of missions awakened considerable interest. In summarizing the second day's discussion, the leader listed the following motives as influential today:

1. The spirit and will of Christ—the last commission.
2. The universal fact of sin and need and our conviction that in Christ we have an adequate answer to that need and hunger.
3. A sense of responsibility to give and share our best with others.
4. To follow the non-Christian impact of our western world with a constructive and redemptive message and program.
5. To give our lives in service where the need is great and the workers are fewest.
6. Our sense of debt to God, and the genius of Christianity that we can only keep what we give away.
7. "The love of Christ constraineth me."
8. To be interpreters of one culture and civilization to another.
9. To enrich our own spiritual experience and interpretation of religious truth by contributions of others.
10. Unoccupied areas, neglected classes of people, un-Christianized relationships and activities.
11. Enthusiasm for bringing in the Kingdom of God.
12. To answer the call for coöperation from younger churches.
13. To bring fulness of life at home, since we cannot truly have a Christlike America apart from a Christlike world.

On the third day the group passed to a consideration of changing methods and policies in administration of missions and in the life and attitude of modern missionaries. We looked into the future and discussed those changes and characteristics in our future coöperation with the national churches which would more fully approximate the ideal. A good deal of time was given to ways and means of fuller identification of self on the part of the missionary with the life and thought of the people to whom he goes. The relationship of the national churches and national church leaders to the future supply and contribution of missionaries was of practical interest to the student.

From this ideal picture the group turned sharply to a consideration of the Convention delegate. How committed are we to the foreign missionary program? What reasons have we to offer to our fellow students on the campus for our attendance at this Convention? Will a mere humanitarian world service really meet the deepest needs and hungers of our confused and misguided world? Why, after all, should we consider leaving non-Christian America for the Orient? By what ways and means as individuals do we propose to meet the indifference and criticism of foreign missions on our local campus and to support the foreign missionary program and interpret it during student days and in after years in our local communities through our respective churches?

(11)

THE RECONSTRUCTION OF THE MISSIONARY
ENTERPRISE

OSCAR M. BUCK

Professor of Missions, Drew Theological Seminary

We began with a survey of the new age as revealed by the characteristics of the decade of the 1930's. This survey made apparent the need of fresh thinking, fresh evaluation, and reconstruction in the field of the missionary activities of the Christian churches, if Christian missions are to make any significant mark upon these simultaneous and world-wide transformations now taking place.

The approach to the new missions was personal rather than theological. The proposition was laid down for discussion that the foundation of reconstructed missions should be not the Will of God, nor the Great Commission of Christ, nor the spread of the church, nor even the "evangelization of the world," nor a ministry to human need—but the recognition of the reality and value of human personality. Christ as the ideal personality becomes again the chief corner-stone, and God, interpreted by the personality of Jesus, becomes the author and finisher of the enterprise. The implications of such a foundation were explored: the enlargement of the personnel, and the proper place of finance. The end of the task is the perfection of human personality involving, of course, the perfection of human society.

The third day the message of the new missions in the field of personality was taken up. In the face of non-Christian personality at its best, what is the distinctive Christian gospel? It was seen to be in the personality of the Christ, and His uniquenesses of personality were considered. These uniquenesses were presented from the psychological rather than the theological point of view. These personal characteristics of the Christ must be proclaimed both by word of mouth and by "word of life" or we have no distinctive message for the "non-Christian" and the un-Christian.

The last day was given to a discussion of changes in missionary technique that would naturally follow if the development of Christ-like personality became the clear goal of the new missions. Evangelism, education, healing and hygiene and other types of effort were estimated in the light of psychological theory, as agencies for the recreation and creation of personality after the pattern of the personality of Jesus. Certain shifts in emphasis and importance were seen to be inevitable.

There was an interesting response on the part of students to this approach with much that gives encouragement for the future.

(12)

"MISSIONS AND WORLD PEACE"

KIRBY PAGE

Editor, The World Tomorrow

This group began with a consideration of the relationship between missions and international politics. Emphasis was placed upon the fact that the world-wide expansion of Christianity was made incalculably more difficult by the intrigues and wars of Western nations. Special consideration was given to the situation in Manchuria as illustrating the perils of armed intervention by one nation in the affairs of another country. It was pointed out that other nations were embarrassed in opposing Japanese intervention because of the fact that all the other great powers have repeatedly sent armed forces into foreign territory for the ostensible purpose of protecting property and life, the United States, for example, having intervened with armed troops in Central American countries thirty times within thirty years. Moreover, these nations are reluctant to say that they will never resort to armed intervention in the future. The significance of the historic fact that many missionaries have sanctioned and approved the gunboat policy and the practice of armed intervention by their respective governments was stressed.

Part of a session was devoted to a consideration of alternatives for armaments in critical situations, such as now exists in Manchuria. An analysis was made of the achievements and failures of the League of Nations in its procedure in Manchuria.

The attitude of missionaries toward independence movements in the Philippine Islands and India was discussed. An effort was made to present the British case and the Indian case and to interpret the significance of Mahatma Gandhi's method of non-violent noncoöperation. Various points of view were presented with regard to the question as to whether American missionaries in India should be pro-British, pro-Gandhi, or neutral during the present crisis.

Following the Convention session on disarmament, consideration was given to ways and means by which students who are interested in missions could effectively oppose the war system on the American campus, especially as it is represented in the R. O. T. C.

The concluding section was devoted to a statement by the leader as to why he believes so strongly in the missionary enterprise as an indispensable part of the Peace Movement around the world. The tendency for every country to stress the vices of other nations was cited as evidence of the need for qualified and sympathetic interpreters of the various peoples to each other. Suspicion, fear and

enmity must be replaced by understanding, appreciation and coöperation before world peace can be assured, and toward this end the work of Christian missionaries is of inestimable significance.

(13)

CHRISTIAN MISSIONS AND THE NATIONAL SPIRIT

RALPH E. DIFFENDORFER

*Corresponding Secretary, Board of Foreign Missions of the
Methodist Episcopal Church (North)*

The purpose of this round table was to consider the ways in which nationalism is infringing on the Christian movement throughout the world, especially in certain exaggerated situations and what attitudes Christians should hold toward nationalism as it becomes a religion for multitudes of people.

An attempt was made to define nationalism or at least get a common ground of understanding of the varied manifestations so as to make the round table conversations effective and vital.

The students were alert in describing the different forms of nationalism in the world of today. Russia, Italy, Germany, especially Hitlerism, Turkey, India, China, Japan, the Philippine Islands, especially the independence movement, Mexico, the Empire "on which the sun never sets" and American "isolation" all came in for brief characterization.

It was agreed after considerable discussion that, at least tentatively, we could say that "nationalism" is a manifestation, more or less intense, of an awareness of a common destiny on the part of a given group. Many factors entered into the national spirit, as a newly aroused sense of racial solidarity; the urge of economic necessity; political expediency; the desire for "liberty of life and limb"; the demand for social and economic justice; and the preservation of ancient and honored cultures.

Mexico, being near by, was chosen as example of a strong national spirit affecting religious liberty and ecclesiastical organization. It was observed that the students at first were not nearly as interested in, nor knew as much about, the Mexican revolution as they did about Russia, Italy and possibly India. The Mexican constitution of 1917 was studied as an attempt to regulate by law all forms of religious expansion. Among the points brought out was the limitation of the priests of religion to native-born Mexicans; their loss of the right to vote and to discuss and criticize their government and political acts; the confiscation of church property without compensation and the registration of all priests and churches; the regulations concerning the ownership of institutions of any kind by ministerial

corporations, and the more recent limitation of the number of priests in the Federal District to one for each 50,000 people. While it was said that a government had the right to regulate by law the church as a special institution, the students were strong in their condemnation of efforts to prohibit full and free discussion of government and politics by ministers and to deny the right of suffrage to ministers.

The relation of the Christian movement and especially of the Christian missionaries to Indian national aspirations was the theme of one period. The group discussed the plight of some non-British missionaries who, while guests of the British government, were sympathizing with Indian demands for independence. There was Indian and American opinion that if conditions became more difficult all such missionaries should come out of India rather than compromise their convictions. Others felt that it took more "intestinal fortitude" to remain at their posts, taking the part of reconcilers pointing out by principle and practice peaceful methods of settling the dispute.

At the closing session, the perilous effects of nationalism on religious liberty as a fundamental human right were uppermost in the minds of the students. It was granted that nationalism has its place in the evolution of an international organization of the peoples of the world. If it becomes an end in itself and builds itself up at the expense either of the liberties of a group or of neighboring states it is to be condemned. If it purges and strengthens a people to take a self-respecting place in the family of nations it can be of immense service to the world. All joined in the hope that Christians everywhere and especially missionaries should seek through the religion of Jesus to show the way to world peace, righteousness, justice, and a spirit of world brotherhood in one God, the Father of us all, transcending all narrow, purely nationalistic tendencies.

(15)

CHRISTIAN MISSIONS AS AN AGENCY IN WORLD RECONSTRUCTION

WILBERT B. SMITH

Senior Secretary of the Y. M. C. A. in Egypt and Palestine

This group aimed at building a conception of the missionary enterprise as an essential and effective part of the program of social and personal rebuilding now under way throughout the world.

One day we specialized on the place of personality as both the end and means of all these efforts; the next on the general plan of missionary work, dealing with questions of personal and social integration; the third day on the use of materials—money, program,

educational processes; and the fourth on personal responsibility, motives, and validity because centered in Jesus Christ. The last day brought matters to a head splendidly and the discussion was personal, direct and vital. I believe it will result in some definite efforts on college campuses to enlist students for missionary work.

Emphasis was placed on these views:

- (1) That the world is the field, including North America.
- (2) That the law of supply and demand for workers should have a large place in our plans and work.
- (3) That each should try to multiply the numbers of workers as well as to find his own work and place, thinking more of how to get the whole task accomplished than exclusively of one's own self-realization and service.
- (4) That the best way to get this result is by example rather than teaching, by saying "Come" rather than "Go."
- (5) That God will guide day by day when one wants the Will of God to dominate and the Work of God completed.
- (6) That *we* are responsible for helping to finance the work as well as to give our time.
- (7) That prayer is *the* way of enlisting both men and money.
- (8) Primarily that this is *God's* business, for which He has a plan, resources, power. Our job is to enlist one hundred per cent under His orders, use His resources for His ends, in His way.

(16)

THE PLACE OF THE DOCTOR IN THE MISSIONARY WORK OF THE FUTURE

PAUL W. HARRISON
Medical Missionary to Arabia

This forum devoted its first two sessions to the theoretical framework in which medical missionary work is done. A very keen discussion centered on the obvious statement that the Christian group in America is a small minority group, and as such is not to be indicted for the social and political imperfections around it. We are responsible for educating a pagan society as well as we can, and to aim in this way at better social adjustments, but it is a mistake to regard Christ's teachings as having failed because of persisting political and social maladjustments, and equally a mistake to regard these evidences of a still incomplete social evolution as casting a tinge of insincerity or hypocrisy over the missionary and his message.

Much interest was also developed in the discussion of the next point i. e. that a growing nationalism over the whole world was

inevitably to bring into native hands more and more of our institutional work, leaving the missionary enterprise an evangelistic crusade. Japan affords a good illustration in that no missionary society sends medical missionaries there. Japan has a first-class medical profession of her own.

At least two of the implications of an evangelistic crusade were discussed in the forum, as of significance to medical men. First, that our work must be aimed at the whole population and not at special classes, and this means that our main work and our main interest will be for those who are poor and not for those who are rich. The second implication of importance for us is that our institutional work, especially our hospitals, must be so conducted and financed and housed as to make their transfer to native hands just as easy and as speedy as possible.

The contribution of the medical missionary to an active evangelistic campaign of which he is an integral part was considered to follow three lines. First, a ministry to human need which is in accordance with Christ's spirit and command, no matter how large or how small the help it renders to other missionary work. Second, an invaluable assistance to the evangelistic missionary in allaying prejudice and overcoming hostility in primitive areas. The hospital sometimes provides the only audience that an evangelistic missionary can secure. In more developed areas the medical missionary by his own personal work with patients and by taking the regular religious services occasionally makes a very considerable contribution personally to the evangelistic impact of the whole missionary body. Finally, by the continually exhibited sympathy and kindness of the hospital he contributes greatly to the Christian thinking of the emerging church.

A whole session was devoted to a very spirited discussion of how to develop medical work that will be inexpensive enough to meet the needs of the poor and still be financially within their reach. Eventually these poor people must pay for their medical attention as every one else does. The difficulties are enormous. The day's wage in many of these countries is not over fifteen cents, while medical supplies must be imported from Europe and America where prices are terribly high. Both for the sake of the poor whom we serve now, and for the sake of the people to whom in their poverty the work will eventually be surrendered, we need to learn how to do a first class major operation for which fifty cents or a dollar will pay. Fees constitute an insoluble problem. Shall America send out large sums for the sake of the poor now, or shall we insist on self-support for the sake of the poor in the days to come?

The problem of hospital buildings is just as difficult. Elaborate buildings are maintained at great expense. We need to simplify our equipment. There was a very interesting exchange of views over the question as to whether we are to try to reproduce for the pa-

tients the environment and conditions they are accustomed to at home, or whether we are to try to have our hospitals serve as community instructors in cleanliness.

The final session was devoted to a discussion of how medical students can keep their Christian faith vivid and effective in the face of temptation and hurry. Two things were emphasized. First, the power of intense meditative Bible study to bring Christ before our hearts, and strengthen us against selfishness and sin. The emphasis was on technique. Careful and prolonged meditation on a single verse often accomplishes more than a superficial reading of long passages. The second emphasis was on practicing the presence of God, an art which is capable of keeping us close to God even when studies and laboratory work and hospital duties load us almost to the breaking point. To many the voice of Christ Himself was audible in this final session. It put a radiant crown on the whole series.

(17)

PURPOSE AND POLICIES OF THE MISSION COLLEGE

WILLIAM A. EDDY

*Professor of English, Dartmouth College; formerly of the
American University at Cairo*

I. Main Purpose of the Mission College:

- (a) Not subordinate to other mission agencies; not just a feeder or a bait.
- (b) Not just technical education.
- (c) Not to educate the whole country eventually.

But: To train strategic leaders in all professions, unofficial statesmen who will go out to become radiating voices of enlightenment and integrity. Hence a demonstration which it should be hoped would be widely copied and multiplied as the natives take over the education of the country.

II. Religious Objectives:

- (a) Not to make numerical nominal converts the test of success.
 - (b) Not just to break up other faiths by destructive criticism.
- But:
- (a) As an institution to prepare the ground for real religion by inculcating mutual trust, free inquiry, sound information, abolition of sectarian bitterness and misunderstanding. This needs to be part of regular studies and organized program.
 - (b) Winning over to the spiritual life—not a matter of curriculum or of compulsion. A matter of contagious spirituality, free, volun-

tary. Only consecrated teachers overflowing with the love of God and fellow-men can do it. Only the *overflow* reaches others.

III. Educational Objectives:

(a) There must be a distinctive contribution or else the mission school is no better than a government school. The distinctive feature is to graduate men who add character and integrity and the spirit of service to the ability of their profession.

(1) No technical knowledge, or social or political system can be taught just by itself. None are fool-proof. All the value depends on the character of the graduates of the various colleges.

(2) Avoid entangling Christian teaching permanently in the wheels of any machinery. Don't identify it with Democracy, American Efficiency, Monogamy, etc. Keep it adaptable to native needs.

(3) Teach what is needed, not your pet theories. Jesus said, "Feed the hungry" and "visit the imprisoned," not "visit the hungry or feed the imprisoned."

IV. The Mission College Teacher and His Job:

1. Qualifications needed.

2. Sacrifice demanded.

3. Opportunities offered to him. A most varied service is what is wanted. Students not blasé and tired, but hungry. Service is a twenty-four hour job: classes, personal work, student activities, etc.

The job combines these rich doorways with a steady, continuous cumulative sharing of life for consecutive years with the same students, as Jesus risked all on His three years' intimately *shared* life with twelve men.

(18)

A NEW PROFESSION: ASSOCIATE IN CHRISTIAN RURAL RECONSTRUCTION

KENYON L. BUTTERFIELD

*Counsellor on Rural Work of the International Missionary Council; formerly
President of the Massachusetts Agricultural College*

The principles of Christian rural work may be stated broadly as follows:

The *purpose* is to make the religion of Jesus dominant, specifically in the personal and community life of the village people and generally in the great rural reconstruction movements that are setting in with significant power all over the world.

The *program* is to select strategically chosen groups of contiguous villages as areas of local concentration, and in each of these "reconstruction units" or "rural-community-parishes" to develop a com-

munity-serving church, locally self-supporting, led by a trained Christian ruralist, assisted by his lay members and counselled by itinerant rural specialists in various fields.

Proposed *methods* stress "preaching that persuades," but give even more emphasis to "indirect" or "demonstrational" evangelism—that is, concrete service and all-round helpfulness—in coöperation with both government bureaus and such volunteer agencies as coöperative societies, in an effort to meet all the needs of all the people in this new "community" or cluster of villages. This effort includes wide-ranging but coördinated activities in educational evangelism, a ministry of health and healing, education of both youth and adults for village life, economic relief, wholesome play and recreation, and particular attention to the needs of women and girls.

If there be a "slogan" of this fresh approach to Christian rural work in so-called missionary areas, it is "Toward more Christlike local rural communities."

(19)

THE LIVING CHRIST AND THE WORLD OF ISLAM

SAMUEL M. ZWEMER

For Forty Years Missionary to Islam.

I.

A restless, disillusioned, changing world; a rest-giving and unchanging Christ. These are two great present-day realities. Jesus Christ, alive forevermore, is present in human history. He is the head of the church, and the spiritual leader of the missionary enterprise. According to His own promise He is with us all the days. In a real sense, therefore, we may speak of Him, reverently, as "our contemporary."

And the unevangelized world of Islam, too, is a reality. There is a solidarity and an essential unity in the world of Islam which baffles the student of history and of present-day missions. It transcends race and language, geographical boundaries and political ideas. In spite of rising nationalism and the abolition of the Caliphate by Turkey, there is still a real pan-Islamism evident in the Moslem press, in the dervish-orders and in the annual pilgrimage to Mecca. Today the number of those who profess and call themselves Mohammedans is nearly two hundred and fifty million.

II.

Islam, though growing in numbers and entering new areas, is losing in prestige and power. In every land of the Near East we wit-

ness, on the one hand, its disintegration and inner decay; and on the other hand, frantic attempts to restore old sanctions and revive old beliefs and practices. New movements, economic, social, intellectual, spiritual, are stirring everywhere. The currents run counter to each other, and Zionism, Bolshevism, Commercialism, Nationalism, Imperialism, all have their own interests centering in the Near East. Each is a disintegrating factor in the old world of thought and life. National and compulsory primary education for the masses is an ambitious program for countries where until very recently 96% of the men and 99% of the women were illiterate. Yet this is the proposal for Turkey and for Egypt by Moslem educational leaders. Social unrest is found everywhere. It concerns itself not only with such obvious matters as western dress and headgear, the calendar, banking, the cinema and theatre, but with far deeper issues due to the impact of Western civilization. Feminism and Bolshevism are the two foci of the great ellipse of agitation. The rights of womanhood and the rights of the proletariat have found powerful advocates. In Turkey there is lively discussion not only of social but of religious liberty.

But this rising tide of progressive nationalism meets an undertow of reactionary currents everywhere. The Moslem congress, called to meet in Jerusalem in December, has already encountered strong opposition to its program in the Cairo press. The Caliphate will not be resurrected in spite of the alliance between the scion of Abdul-Majid and the multi-millionaire ruler of Hyderabad. The political horizon is clouded and no one can foretell the weather that broods on the Northwest frontier of India or in the Near East.

III.

Across this restless and changing world the message of the living Christ has been exerting its power silently and ceaselessly for many decades. In day schools, colleges, and universities, in out-door clinics, welfare centers and hospitals, in social service and deeds of mercy, the Living Christ is at work. The colporteur introduces men and women and children to their Best Friend—enlarging the circle.

IV.

God is working out His purposes secretly and openly. The latest news from Java gives the total number of baptized Moslems in that Island as 47,000—forty thousand more than the statistics God gave Elijah when he was down-hearted. A letter comes just now from a friend in Central Asia: "Never before has the Christian Mission in Turkestan been so successful and promising as it is now. During the first three quarters of this year more than thirty Moslems have confessed their faith in Christ and been baptized."

As we consider the present situation in Moslem lands, the words of an Indian statesman, the late Sir Narayan Chandavarkar, come to mind. He spoke of the conversion of India, but his words apply to Moslem-India and the Moslem world as well:

"The process of conversion of India to Christ may not be going on as rapidly as you hope, or in exactly the same manner as you hope but, nevertheless, India is being converted; the ideas that lie at the heart of the Gospel are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thoughts."

(20)

LATIN AMERICA IN THE NEW WORLD SITUATION

SAMUEL GUY INMAN

Secretary, Committee on Coöperation in Latin America

The four sessions were given to a consideration of the following: Latin America and the Machine Civilization; Latin America and World Peace; Latin America and Religion; How Can North and Latin America Share Their Best with Each Other?

The first session was devoted largely to getting acquainted and raising the questions that the group wished to have answered. Then the leader drew an historic background in reply to certain of the questions, such as "Who are the Latin Americans?" "How do they differ from Anglo-Saxon Americans?" "What do they think about religion?" "Has Latin America anything to offer in the present crisis of civilization?" "What can I do to share with Latin America my Christian convictions?"

The second meeting dealt with such questions as the following: "Is Latin America likely to have much influence in international life?" The feeling of the group was that the Latin American countries were young, growing, full of promise, and likely to have an increasing influence in world life. The group felt that Christian principles had not guided as they should inter-American relations up to the present time, especially in events such as the Mexican-American War, the Spanish-American War, the building of the Panama Canal and the enforcement of the Monroe Doctrine. A searching question was presented to each member as to what attitude he should take on these international questions.

In the discussion concerning religion in Latin America the historic reasons for the thinking classes largely abandoning former religion were indicated. A frank discussion ensued on whether Latin American people desired North American evangelical missionaries

and many instances were given as to the popularity of American mission schools, hospitals, social institutions and the way that thinking people in Latin America are now searching after spiritual truth. The real purpose of a missionary in Latin America was considered. There was some difference of opinion as to how far the missionary's purpose was to convert individuals to a personal acceptance of Jesus and how far it was the missionary's duty to seek to have the teachings of Jesus applied to community life. It was shown that many of the outstanding leaders of Latin America have joined in invitations to American missionaries to come to their countries.

On the last day the discussion was quite personal, bearing on what each one could do during his college and later life to make Christ more real on the American continent in the social, educational, political, philosophical and religious spheres of life.

(22)

WHITE AND BLACK IN SOUTH AFRICA

D. D. T. JABAVU

*Professor of Bantu Languages and Literature in the South African
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This group was attended by representatives who were familiar with such divergent countries as East Africa, India, Rhodesia, West Africa, Canada, and typical states like Texas, Florida, Georgia, Tennessee, and many northern states.

In my introduction I gave an outline of the conditions of race contacts in South Africa, showing that this was perhaps the key country in the whole world from the point of view that (a) the black constituted a proportion of five and a half millions to a ruling oligarchy of one and a half whites; (b) that the white rulers there, in fear for their position, had evolved a system of legislation that had the notoriety of being the most repressive in civilization—and here I gave concrete examples of legislation obtaining in that country; (c) that as missionaries we should first study and master the facts, discuss them, explore all possible solutions from a practical Christian angle; (d) that we should in this connection refer to reliable publications such as Vol. IV of the Jerusalem Conference and my projected booklet on "Native Disabilities in South Africa."

Remarkable enthusiasm was displayed in all our sessions, especially because there were many colored delegates, who evinced a lively consciousness of grievance from cases of ill-treatment in their various areas. Among the chief factors that emerged in discussion as being provocative of unsatisfactory relationship were the following: racial intermarriage; considerations of self-preservation; differences of

color; living standards; mulattos; superiority and inferiority complexes; education; economic competition; so-called white Christian governments; misdirected agitation; use of immoderate language in the presentation of radical and extravagant demands; and so forth. These items were debated with outspoken and almost violent frankness but with honesty and sincerity.

Finally the delegates made exceedingly valuable contributions as to what Christian missionaries, in their stage of development and limited opportunity, should adopt as helpful lines of direct action productive of improved relations. Among tangible constructive suggestions we agreed upon the following ten things that should be attempted, according to possible local opportunity:

1. Friendly talks between black and white.
2. Outings and excursions.
3. Teaching young children respect for the opposite color.
4. Individual example.
5. The formation of small study circles to handle concrete facts like adequate financial allocations and appropriations of education for blacks by the several governments.
6. Formation of study groups of questions not exactly racial but likely to lead finally to a consideration of interracial questions.
7. Interracial dinners and social functions.
8. Campus conferences to create interest on general world issues, here and there introducing racial issues only very indirectly.
9. Personal friendships between individual whites and blacks.
10. Tactful and diplomatic moves to break down color discrimination barriers by back-door schemes, in cases where those in authority were apparently unfavorable to direct intercourse and action.

As a consequence of these discussions, the group itself became a miniature model of what might possibly be achieved in the dusty arena of outside world conditions. And this successful achievement produced an immediate and amazing result in passing on its influence to the rest of the Convention itself, both in the forum and platform lectures and the entire delegation of two thousand students. We all became a true Christian family that had caught the actual vision of possibility in improved race relations; and we parted in genuine sorrow that we were now leaving one another for our various spheres of work, but thankful to God that we had been guided to discover one more way to make His Kingdom truly come among us and His will be done on earth.

(23)

THE CHRISTIAN MISSION IN RURAL INDIA

LEONARD A. DIXON

Late District Secretary of the Y. M. C. A. for Travancore

The findings of the Jerusalem Conference regarding Missions and Rural Problems were the result of careful preparation and deliberation on the part of experts. They may thus be taken as the best available statements of policy for the work of Christian missionaries among rural peoples. While they recognize that "the one inclusive purpose of the missionary enterprise is to present Jesus Christ to men and women . . . as their Redeemer and to win them for . . . His discipleship," they recognize also that since man is a unity, the program of missionary work must "serve the whole man in every aspect of his life and relationships." This involves nothing less than a civilization which must be Christian to the core. Such an objective can best be sought by working through the small rural community as a unit and seeking therein to have religion permeate and dominate its entire life,—spiritual, physical, economic, social and intellectual.

In order to assist in the application of this program in India, it was arranged that Dr. K. L. Butterfield should visit India and study the case at first hand. This he did in 1929-30. During his time there he traveled widely, studying local conditions and consulting freely with Indians and Europeans working in rural areas. His report thus gathers up the ripe experience of those who know local conditions, as well as setting out in detail the application of the principles adopted at Jerusalem. It has received widespread and favorable comment by Christian workers throughout India, and is being widely adopted as the policy for work in rural areas.

The central feature of the report is the "Rural Reconstruction Unit." This consists of a clearly defined rural area including ten or fifteen contiguous villages, in which as full a program as possible of rural reconstruction service should be available to all the people. In this program the church as "the strong central driving force" should be given first consideration; without the spiritual force which it represents, the abiding inspiration and dynamic essential to the success of the whole scheme would be lacking. Side by side with the church would be the school as the center of education and culture; the dispensary with its mission of healing and prevention; and the coöperation society as an important factor both socially and economically. By means of these agencies as full as possible a program of service should be carried on. It would include evangelism, "the development of Christian character, Christian fellowship and Christian service"; adult education; suitable cottage industries; recreation; religious

education; and child welfare. The coöperation of other agencies—such as the various departments of government, the Boy Scouts and Girl Guides—should be used to the full. Special attention would need to be given from the outset to the training of leaders.

It will be obvious that to initiate and carry through such a program would demand the services of men and women with thorough technical training and considerable experience.

An outstanding illustration of how such a program for rural work can be carried out is to be seen in Mantandam in Travancore. The Y. M. C. A., under the personal direction of Dr. D. S. Hatch, has here been working toward a "Rural Reconstruction Unit" for some years. By its comprehensive program, in which it has the full and hearty coöperation of the government, the missions and other non-official agencies, it is demonstrating what is possible by way of serving "the whole man in every aspect of his life and relationship."

(24)

FACTORS INVOLVED IN BUILDING THE NEW CHINA

WALTER H. JUDD
Medical Missionary to China

I. THE PROBLEM

The first period was largely occupied by the leader in a statement of the problem as he saw it: "Making a modern nation out of an ancient people." It was an attempt to demonstrate why the present confusion is inevitable, to analyze the old China and her civilization in contrast to that of the West as the necessary starting point for any effort to understand the changes taking place and those which must take place before China can attain her rightful place in the family of nations.

- A. Contrasts between old Chinese and new Western civilizations in respect to basic assumptions, units of organization, chief virtues, and methods of achieving happiness.
- B. Special difficulties in the way of China's becoming "nationalized."
- C. Imported, conflicting solutions being proposed and promoted by various groups.

II. ECONOMIC FACTORS

China a laboratory for testing three economic systems, civilizations or philosophies of life:

- A. The simple capitalistic system of ancient China.
- B. The highly complex capitalistic system of the West.
- C. Communism.

III. POLITICAL FACTORS

- A. Internal: disillusionment as to the value of democratic principles and methods; militarists; nationalism.
- B. External: unequal treaties; conflicts in Manchuria with Russia and Japan.
- C. The present situation, as described by Dr. Hu Shih: "Revolution has failed because there never was a revolution in the sense that the Russian and French revolutions were revolutions. There was merely the fall of a dynasty. What we must have is a spiritual revolution, a revolution in ideas."

IV. EDUCATIONAL FACTORS

- A. Statements by Chinese members of the Round Table as to the character of the old Chinese educational systems and the values therein worth retaining.
- B. Modern education as introduced from the West.
- C. Dr. Sun's program for developing a strong nation: revive the moral character, the Confucian learning and the powers of invention of the past, and learn the best new thought of the West.

V. MEDICAL FACTORS

No nation will rise higher than its health. China has a huge infantile mortality rate.

- A. The strength and weaknesses of Chinese medicine.
- B. The growth and present state of Western medicine.

VI. SPIRITUAL FACTORS

No hope of progress in any of the lines discussed above except through *men* in all the fields of endeavor who are of good minds and training and of high purpose and character. China now has many new powers at her command: science, the machine, implements of war, etc. The old external restraints of social and family control gone; new internal restraints of disciplined character not yet built up adequately. Who knows any force that produces such character besides the Christian religion? This is the whole charter of the Christian enterprise, this desperate need for *men*.

- A. The Chinese Church.
- B. The missionary enterprise: it must adjust itself and its message and methods to the new situation. In particular it must—
 - 1. Stop putting the institution above faith; trust the Chinese Church more.

2. Select its personnel much more carefully. They must—
be not only willing to go but willing to come home;
be willing to identify themselves more closely with
the Chinese and work under them;
not only be numerous enough but *have enough of
the right thing to give when they get there.*
3. In publicity, use more realism and presentation of
the hardness and length of the task, less easy opti-
mism and propaganda.
4. In the use of Western money, be more willing to
entrust it to the Chinese Church without strings.
5. In standards of living, reduce greatly the gap be-
tween ours and what is reasonably possible for the
average Chinese Christian.
6. In relation to Western governments, refuse to use
special privileges under the unequal treaties and be
freed from any suspicion of being agents of or un-
duly subject to the governments of lands from
which they come.
7. In methods, realize that teaching, healing, preaching,
living, loving and sharing are not enough; that any-
thing less than the way of the cross will fail.
8. Center our thinking not primarily around the mis-
sionary but go beyond and through the missionary
to the Chinese.

(25)

THE CHRISTIAN MOVEMENT IN JAPAN

C. DARBY FULTON

Recently Missionary to Japan

The interest and value of the discussions were greatly enhanced by the presence of eight Japanese members who contributed much factual information and a delightful freshness of viewpoint.

The principle topics of discussion and the general conclusions of the group can be summarized under six heads:

I. A BRIEF RÉSUMÉ OF THE HISTORY AND PRESENT STATUS OF CHRISTIANITY IN JAPAN AND AN APPRAISAL OF ITS FRUITS.

It was the judgment of the group that considering the short seventy-two-year span of the Protestant missionary movement in Japan, the initial prejudice and opposition that had to be overcome and the limited resources in men and money that have been available,

the enterprise of Protestant missions in Japan has shown most gratifying progress. Special emphasis was placed on the fact that there are today about 175,000 Protestant Christians in Japan and that they exercise an influence in Japanese life far out of proportion to their numbers. It was pointed out that aside from actual professions the impact of Christianity on Japanese life and institutions was of far-reaching effect. Of special significance is the high degree of development of the national churches in self-support, self-government and self-propagation.

II. IS THERE YET A NEED FOR CHRISTIAN MISSIONARIES IN JAPAN?

It seemed to be the unanimous sentiment that missionaries were needed and would continue to be for many years. The Japanese members of the group were particularly emphatic in this. It was pointed out that the Christian movement in Japan had up to this time dealt almost exclusively with urban centers. In the 12,000 *mura* (villages) of Japan there are only eleven Protestant churches. Missionaries are needed to do the pioneer *home mission* work which cannot yet be undertaken by the national churches. It was felt, too, that the working of nationals and missionaries in fellowship side by side was a fine object lesson in Christian internationalism.

III. WHAT ARE THE ATTITUDES AND QUALITIES THAT SHOULD CHARACTERIZE THE MISSIONARY TO JAPAN?

The group did not lay claim to any new discoveries at this point, but indicated certain emphases that seemed desirable in the light of present conditions:

- (1) A vital Christian conviction and experience.
- (2) A thorough knowledge of Christian history and teaching.
- (3) A wholesome respect for the Japanese people and their institutions.
- (4) Adaptability, especially in social attitudes and customs.
- (5) Sympathy and understanding.
- (6) Ability to identify one's self with the people of another nationality.
- (7) Humility.
- (8) Courtesy.
- (9) Love and friendliness.
- (10) In general, those attitudes that are always and under all circumstances becoming to a Christian.

IV. WHAT ARE THE ELEMENTS IN THE LIFE AND PRACTICE IN THE SO-CALLED CHRISTIAN NATIONS THAT STULTIFY THE CHRISTIAN MISSIONARY MESSAGE?

Here an appeal was made to the Japanese members of the group for a frank appraisal of Christian life in America. Their opinion

was that the effect of unchristian elements in American life on the Christian message in Japan was exaggerated—that the Japanese were more inclined to judge Christianity by the visible fruits in their own country. However, they pointed out the following two factors as having had an unfavorable effect:

- (1) Laws concerning immigration and naturalization discriminating against Asiatics.
- (2) The selfishness of so-called Christian America as revealed in lavish extravagance and indulgence in the face of the world's desperate need and suffering.

V. CHRISTIANITY AND THE OTHER RELIGIONS.

- (1) What are the unique elements that Christianity contains?
 - (a) The conception of God as a moral Personality.
 - (b) The value and permanence of human personality and the fact of moral accountability.
 - (c) The Christian conception of atonement.
- (2) What should be the attitude of the missionary to the non-Christian faiths?
 - (a) Criticism and antagonism? It was felt that this would only create ill will and accomplish no good.
 - (b) Synthesis and compromise? This was felt to be incompatible with the distinctive claims of Christianity.
 - (c) Conserving the good and building thereon? This was considered unwise for three reasons:
 1. The impossibility of conserving certain teachings without bringing in the false sanctions on which they are based and with which they are intricately entangled.
 2. The danger of setting up a multiple authority in religion, encouraging a type of faith that looks half to Buddha and half to Christ for light.
 3. The complete sufficiency of Christ.
 - (d) The positive presentation of the Christian message without regard to the other religions. The group seemed to be fairly well agreed that this was the best method.

Note.—It was felt that State Shinto was so ambiguous as to render the position of the national Christian extremely embarrassing. The group agreed that the national Christian Council of Japan was right in asking that the Government either divest State Shintoism of every semblance of religion, reducing it to the status of a patriotic cult and putting it beyond all ambiguity, or declare it to be a religion and put it under the same restrictions and regulations that govern Christianity, Buddhism and the other religions.

VI. THE KINGDOM OF GOD MOVEMENT.

The group looked with great hope and expectation on this movement for the following reasons:

- (1) Its fundamental emphasis on evangelism.
- (2) Its well-rounded program of applied Christianity.
- (3) Its particular effort to enter the rural and neglected areas of need.
- (4) Its influence toward the uniting of the Christian forces of the Empire.
- (5) Its indigeneous character proving the presence of an adequate national leadership.

(26)

THE PERSONALITY AND WORK OF KAGAWA
OF JAPAN

WILLIAM T. AXLING

Co-Chairman, National Christian Council of Japan

Just as in the past life's highest values, viz., religious insight, an experience which ventures far into the hinterland of reality, heroic selfless living, and creative personalities, have come out of the mystic, contemplative, and mature East, so today we see two personalities which tower above their fellows and capture the imagination of our times: Gandhi and Kagawa.

KAGAWA'S PERSONALITY

Out of a wealthy and aristocratic family but a lonely and melancholy childhood, Kagawa accepted Christ eagerly, was exiled from home, and after school life went to live for fifteen years in the slums in a hut six feet square. He turned the slums into a laboratory for social research and came to the conclusion that poverty had its roots in the labor situation and in a wrong economic order. He has ever since led actively and practically in its reform, first in conflict with government and later with government approval. But the Christian in Kagawa overshadows the socialist. He is a passionate mystic.

HIS VISION

He is absorbed in programs rather than in academic speculation. He believes in Communism, Tolstoian not Marxian, based on love and nonresistance. He foresees a new social order where human values shall be primary, which can be set up after the abolition of the predatory capitalistic system with its self-centered spirit, its profit-motive, its exploiting methods and its acquisitive goal. But

he is everywhere and always a flaming evangel. He conceives Christianity as lifting life to fullness in an alluring quest for mystic reality—"an eternal aspiration after God . . . moving upward and onward toward a perfectly organized and unselfish society." In order to accomplish this the church itself must become widespread and strong. Hence the creation of the "Kingdom of God Movement," a crusade to bring into the church a million Christians, systematically won from every class, group and section of the empire. However this is not identical with the Kingdom of God. That is eternally evolving. No member of it can ever be satisfied. Beyond any stage of realization its ideals will flame up ahead.

HIS TECHNIQUE

Mr. Kagawa's personal technique consists of (1) poverty, which he fully practices, (2) love, of which he believes that the Christian life must be the daily and hourly demonstration, and (3) pacifism in the sense of the active but non-violent resistance to all social evil. This technique crystallized into a social organism is the Kingdom of God Movement. This Movement is (1) uniquely interdenominational, (2) empire-wide, (3) inclusive of all classes of society, (4) centered in the church, (5) inclusive both of the individual gospel and of social reform, both of oral preaching and of economic, political, physical and psychological practice, (6) educational in method.

HIS DYNAMIC

The dynamic of Mr. Kagawa's life and of the Movement is the cross—not theological nor theoretical but *operative in one's own life*; a cross which brings the impact of the spirit of selflessness and sacrifice to bear upon every present-day problem. The Movement, though it places large emphasis on human beings and on Christianizing human relations, is rooted in God. It puts Christ as the center of its program. It lays hold on the unseen forces and builds for eternity. It believes that God alone is adequate for the tangled times in which we live. It is endeavoring to get modern man to rethink God, rediscover God, reexplore God and reexperience God.

The group questioned most sharply whether the mystic experience could be dynamic today. Mustn't we have rather intellectual insight? The majority felt it *would* be dynamic if we had it! They also questioned whether this kind of Movement would be possible in America but granted that it was greatly needed here. The members of the group were all "there for business"—for light wherever it could be found.

(27)

HOW CAN THE GOSPEL OF CHRIST BEST BE RELATED
TO THE LIFE OF AN INDIGENOUS PEOPLE

CHARLES T. LORAM

*Sterling Professor of Education, Yale University; Late Native
Affairs Commission, Union of South Africa*

After a short consideration of the necessarily disturbing effects of the Christian gospel on non-Christian groups the Round Table agreed that the less disturbing these effects the better, and proceeded to a consideration of the ways in which the message could be presented to fit in with the traditional life of the people.

This involved a consideration of the place which a people's culture or civilization should hold as an integrating force. We soon came to the conclusion that in this culture was found the "soul" of the group, and that much of the opposition to Christianity and much of the social disintegration which had followed its adoption among certain indigenous peoples was due to the fact that Christianity had been presented in too Western a garb.

This was due probably to the unfounded expectations of earlier missionaries that the mere preaching the Word was enough, whereas modern missionaries look upon Christianity more as a manner of living which must be worked into the fabric of the whole life of the community. Moreover, social anthropology is a comparatively new science and the earlier missionaries had not had the benefits of its teachings.

An analysis of culture or civilization into the elements of Health, Family Life, Government, Use of the Environment, Relationship Toward Neighbors, Religion, Education, Art Forums and Recreation was attempted and a comparison of these elements as they exist among indigenous peoples and among Western Christian nations was made. Our general conclusion was that while in some respects, notably Health, Use of the Environment, Education, and of course Religion, Western Christians had much to offer, there were other respects in which the indigenous culture was superior, at least for the group concerned.

This led us to a consideration of the upbringing and training of the ideal missionary and after making allowance for notable exceptions a majority of the members of the Round Table agreed that the ideal missionary should be brought up on a farm, educated at a country elementary and high school, do his other college work at a small college, majoring in history, economics or science, or, in case he or she was going to a country where the European language was not

English, in the language of that country. In the vacations he or she should be engaged in rural or Y. M. C. A. or similar work. In his or her two years of postgraduate study the special subjects necessary were philosophy of religion, education, and social anthropology. This discussion, which introduced a good deal of good-natured humor, was intended to stress the importance of all-round training in the subjects which the missionary would need in his or her work.

The question of trusting the indigenous churches, which had been raised by Dr. John R. Mott, was fully discussed and the experiences, for the most part disappointing, of certain returned missionaries, were carefully considered. That scandal of so-called Christianity, the Separatist Native Church Movement in South Africa, was also discussed.

The relations of the missionary to the other groups, such as the government officials, the colonists and traders, and the indigenous people, were considered with a view to inducing corporate action of all toward the betterment of the indigenous peoples; and the so-called "professional friend," the person who considers that the indigenous peoples are always right and that the officials and colonists are always wrong, was criticized.

As chairman of the Round Table I was struck by the eagerness and enthusiasm of the members and particularly of what seemed to me to be their advanced thinking on many of the problems discussed. A thousand of the young men and women attending this Conference would make all the difference in the world to the effective carrying out of our task among indigenous peoples.

(28)

THE GOSPEL WHICH COMMANDS US

B. M. CHRISTENSEN

Professor of Church History, Augsburg Seminary, Minneapolis

As we of this generation awaken from the dreams of childhood, we discover ourselves to be alive in an age both dreadful and glorious. At first the modern world which unfolds itself before us appears to be made up of only a dark and confused mass of mutually contradictory facts and opinions. But if we give heed to our spiritual faculties, we may discern amidst the blackness the light of a star; through the Babel of tumult and shouting we may hear a Voice that speaks with undeniable authority. The futile drama of human life, so tragically delineated by Joseph Wood Krutch in "The Modern Temper," becomes then for us an unspeakably thrilling experience of life-in-death and death-in-life. For there is a living Christ in the

world of today. We have a gospel also for an age of disillusionment and despair.

This gospel is first of all a message concerning the *living God*. Only God can heal the deep-going wounds of individuals and nations. In the words of Joseph Fort Newton: "Only God is permanently interesting: beyond Him we cannot go; short of Him we cannot rest." And today the particular emphasis that America and the world needs in its thinking about God is that of His transcendent holiness. A Deity who is merely a personification of human ideals or a "Comrade" seeking to establish the "Democracy of God" cannot meet the needs of our souls. Our heart and our flesh cry out for the living God—in all His beauty and love, but also in all the terrible purity and power that caused Isaiah, and every other true prophet, to cry out, "Woe is me!"

Such a conception of God avoids the twin pitfalls of pantheism (Hinduism) on the one hand and humanism (Buddhism) on the other. Such a God gives a real basis for human personality, and makes life a real drama, with real values at stake. For God honors man as a real person when He calls him a sinner and holds him responsible for his acts. Such a God adds to the drab monotony of our existence "the tragic sense of life," giving the thrill of deep adventure to every hour and the quality of eternity to each "present moment" (Kierkegaard). For He is a consuming fire. Such a God has been revealed in history, especially that of the Jewish people, and became incarnate in His Son Jesus the Christ.

Here then we find the second phase of the Christian gospel which commands us today: it is an unequivocal message concerning an act of God in history for the redemption of mankind. True, many so-called Christian teachers have regarded the life and death of the Christ as merely an illustration of the correct attitude toward life and reality. They have found the significance of Jesus in the ideal He presented and the teachings He left rather than in the liberating deed which was done in His life and death and resurrection. But such is not the view of the New Testament writers. They preached and wrote and sang of the great mediatorial work which He as the Lamb of God had accomplished "once for all." And if our God is the *living God*, and not merely an Aristotelian do-nothing deity, then it need not surprise us that His love and mercy led Him Himself to enter time and history in order to break the chains of human sin. "The Word became flesh" is at once the grandest fact of history and the most profound truth of philosophy.

In the third place, our Gospel is the power of God for the personal regeneration of the individual. It is not primarily a new law, but a new life. Ethics is not religion, nor can it ever be. The gospel does not first command men to measure up to a higher moral or social code. The gospel, on the contrary, says to all men—to the

respectable Pharisee as well as to the despised harlot—"Repent ye!" Thus it destroys all merely human distinctions and gradations among men. It makes us all zeroes before God. It says we are all unprofitable servants. It makes salvation a gift, not an achievement. And thus it, too, provides a sound basis for the building of the highest type of personality. For it makes God a Father and not merely an employer or a judge. And it makes man a son, not a slave.

However, this gospel is also a message concerning the Kingdom. "Repent ye, for the kingdom of heaven is at hand." This Kingdom is not something in the distant future to be realized gradually by the efforts of men. It is here now, in the power of the Holy Spirit in the hearts of those who love the Lord Jesus. It, too, is a gift, not an achievement. It needs to be proclaimed, not to be produced. Often misconceptions have arisen as to the basic nature of the Kingdom. Today two such common misconceptions are millennialism on the one hand and socialism on the other, both of which err in finding the essential nature of the Kingdom in its material expression. But the essence of Christ's Kingdom is spiritual: it consists in a reverent communion between the finite spirit of man and the infinite spirit of God, and in a high fellowship among redeemed human spirits living in the full liberty of Christian men. Since this is the character of the Kingdom, no one Christian group can legislate for any other. There is no universal Christian ethic, save the basic law of love. Christ trusts the soul that is walking in vital fellowship with Him. Yet the Christian consciousness needs to be kept ever awake by the proclamation of the Living Word, and the indwelling Christ-life must express itself in Christlike acts and attitudes throughout every realm of human conduct. We need both the "personal" and the "social" gospel.

Finally, the Christian gospel is a gospel for eternity. Christ "brought life and immortality to light." Christ defeated not only disease and famine, ignorance and error, strife and sin,—but death, humanity's greatest enemy. He is the Lord of Life, now and forever. And those who know Him have already here in time begun the life eternal.

This is the gospel that has been entrusted to us. It is the gospel that commands us to bear its message to the ends of the earth. To lose ourselves in its service is to find life. For to take up one's cross and follow Jesus is to be slain—and then made alive in God.

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<i>Director of Dance Episode</i>	Andrew Lascari
<i>Director of War Episode</i>	Mary Louise Emerson
<i>Stage Manager</i>	Robert King
<i>Scenic Designer</i>	Jay Fisher
<i>Lighting</i>	Taylor Dunlap
<i>Costuming</i>	Lillian Zimmer
<i>Organist</i>	William Gompf

CAST OF CHARACTERS

The Races of Man—Lynn McMahan, Pulus Kuczna, William Young, Jesse Reed, Lewis Copeland.

<i>Industry</i>	James Elrod
<i>Christian Student</i>	Hermon Ray
<i>Spirit of Christ</i>	John Minter
<i>Christian Thought</i>	Jay Fisher
<i>Capitalism</i>	Egerton Armstrong
<i>Labor</i>	Ralph Outerbridge
<i>Production</i>	Irwin Hilliard
<i>Disease</i>	Martha Neiderhizer
<i>Poverty</i>	Joy Stauffacher
<i>Ignorance</i>	Martha Headen
<i>Plenty</i>	Virginia Bruitt
<i>Health</i>	Cornelia Wallace
<i>Wisdom</i>	Alice Harrison

Choric Group—Ernest Braden, Gerald Downie, Charles Hoffman, Samuel Grove, Fernando Laxamana, Donald Schroeder, Walter Phiel, Daryl Parker, Louis Sherada, Marshall Welles.

Chorus—Nettie Rayle, Marguerite Saylor, Marjorie Blundell, Anne Ewing, Thalia Phillips, Neil Pairan, Gordon Curtis, Charles Beachler, Herbert Plate, Ralph Ewing.

THE PLAY

Director W. Burnet Easton

CAST OF CHARACTERS

Gordon Worth Ellsworth R. Richardson
Virginia Worth Ruth Edna Cooke
Joan Worth Mary Esther Reese
Joe Fox Newton E. Peck
Richard Ordway Richard E. Lambert
Ba Thane Manuel Adeva
Ma May Arsenia Abellara

STATISTICS

Student Delegates from the United States 1,414
 Student Delegates from Canada 220
 Student Delegates from Other Countries 93

Total Student Delegation 1,727

College Presidents and Faculty Members 94
 Student Christian Association Local Secretaries 24
 Student Pastors 43
 Foreign Missionaries 52
 Foreign Mission Board Secretaries 73
 Student Christian Association National and Regional Secretaries 23
 Out-of-School Delegates 119
 Honorary Delegates 23
 Speakers 18
 Round Table Leaders 25
 Administrative Committee and Student Volunteer Movement Secretaries 36
 Convention Staff 14
 Press Representatives 15

Duplications 26

Total 2,260

Number of Institutions Represented 402
 Number of Countries Represented 26

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